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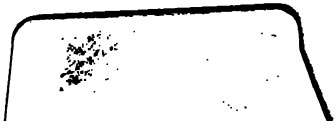

LANKTREE'S

ROMAN ANTIQUITIES.

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A

SYNOPSIS

OF

ROMAN ANTIQUITIES:

BEING

A DESCRIPTION OF THE RELIGION, LAWS,
MILITARY SYSTEM,
AND DOMESTIC LIFE OF THE ROMAN PEOPLE.

BY

JOHN LANKTREE.

A New Edition, Revised and Enlarged,

WITH CHRONOLOGICAL TABLE, ETC. ETC.,

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The Arch of Titus.

SYNOPSIS OF ROMAN ANTIQUITIES.

BOOK I.

OF ROME ITSELF.

I. ANCIENT ITALY was separated, on the north, by the Alps, from Germany. It was bounded, on the east and north-east, by the Adriatic Sea, or *Mare Superum;* on the south-west, by a part of the Mediterranean, called the Tuscan Sea, or *Mare*

Inferum; and on the south, by the *Fretum Siculum*, called at present the Strait of Messina.

II. The southern part of Italy, called *Græcia Magna*, was peopled by a colony from Greece; the central portion contained several states or confederacies, under the denominations of Etrurians, Samnites, Latins, Volsci, Campanians, Sabines, &c.; and the north, containing *Gallia Cisalpina* and *Liguria*, was peopled by a race of Gauls.

III. The principal town of the Latin confederacy was ROME. It was situated on the river Tiber, at the distance of sixteen miles from its mouth.

IV. The date usually given as the epoch of the foundation of the city, by Romulus, on Mount Palatine, is A.M. 3251, B.C. 753, in the third year of the 6th Olympiad.

V. Rome was at first merely an assemblage of small huts, surrounded by a wall, and the entire architecture of the first period, until the burning of the city by the Gauls, is distinguished by remarkable simplicity. Some traces still exist of the public buildings of this early age of Rome; their characteristic features are strength and solidity. It was from Greece that the Romans obtained their first ideas of magnificence in architecture, as in arts and sciences. The great roads and aqueducts show the gradual progress of architecture among the Romans.

In the reign of the Emperor Augustus the aspect of the city became magnificent; and in the reign of Nero, in the famous Golden Palace, built by the tyrant, we already perceive the spread of the luxury, selfishness, and oppression which mainly contributed to the downfall of Rome. In the reign of the Emperor Valerian, the city, with its suburbs, covered a space of fifty miles; at present it is scarcely thirteen miles round.

VI. Rome gradually extended over seven hills, viz.—the Palatine, Capitoline, Quirinal, Esquiline, Viminal, Cœlian, and Aventine; hence it was poetically styled "*Urbs Septicollis*," — the seven-hilled city.

VII. The greatest number of inhabitants in Rome was four millions, but its average population was not more than two millions.

VIII. The city was divided by Romulus into three parts: one appropriated to religious services; another for the revenue of the king and state; and the third, which was the largest, he subdivided into thirty portions, one for every curia or parish of the people. [See Book II., chap. III., § X.] The earliest portion of Roman history, until the foundation of the Republic, is based upon a number of legends and traditions. The truth or falsehood of many of these traditions can only be surmised.

IX. By Augustus, Rome was divided into fourteen regions, distinguished by various names, and containing in all, 204 streets, 19 sacred groves (*luci*), 91 temples, 80 small houses of worship (*ædes*), 10 public baths, 16 triumphal arches, 303 public granaries, 317 mills, 2,077 great houses, 754 private baths, the huge shambles, 8 columns, 23 porticos, 4 circi, 7 fora, 13 curiæ, 10 basilicæ, 5 theatres, 2 amphitheatres; besides the Colossus of the Sun, above 200 reservoirs of water, and many other public buildings of less note, in addition to all the houses of private individuals.

X. Rome had eight bridges. They were—1st, The old wooden Pons Sublicius; 2nd, the Pons Palatinus; 3rd, a bridge built by S. Fabricius, and named after its founder; 4th, the Pons Cestus; 5th, the Pons Vaticanus; 6th, the Pons Janiculensis; 7th, the Pons Milvius; and 8th, the Ælian bridge. The largest and most beautiful was the Ælian.[a] In the time of Pliny the city had thirty-seven gates; of these, the most remarkable were *Porta Flaminia, Capena, Latina, Carmentalis, Salaria.*

XI. Rome exceeded all the other cities of the world, in the number and magnificence of its public and private edifices. The public edifices were distinguished for grandeur, and afterwards for splendour, long before the private residences had lost

their simple and unpretending character. Even the first Roman Emperors prided themselves on the absence of luxury in their abodes. We shall first consider the public buildings, and then mention a few particulars concerning the most distinguished of the private edifices.

XII. The principal PUBLIC BUILDINGS were, temples, theatres, fora, basilicæ, baths, porticos, columns, arches, circi, aqueducts, and sewers.

XIII. Of TEMPLES, the chief were the Capitol and Pantheon, and the temples of Apollo, Saturn, and Janus.

1. The CAPITOL was the great citadel of Rome. It was built on the Tarpeian hill, and, being the most elevated and best fortified part of the city, was sometimes emphatically called *Arx*.

The foundation of the Capitol was laid by Tarquin I., and the building carried on with spirit by his grandson, Tarquinius Superbus; but it was not consecrated until the third year after the establishment of the Republic, when the Consul Horatius performed the ceremony of dedication, A. U. C. 246.

The name Capitol is associated with a legend of the finding of a man's head, fresh and bleeding, while the workmen were digging for the foundation of the new building. The name of this man, whose head was thus discovered, was Tolus. The incident

furnished a name for the building, which was called Capitol, from *caput Toli*, the head of Tolus.

The Capitol was computed to extend 200 feet in breadth, and 215 in length. It fronted southwards, looking towards the Forum, from which the ascent was by 100 steps, with wide landing-places at certain distances, in order to give those who were going up sufficient breathing time before they reached the portico. The front was composed of three rows of lofty pillars, rising one above the other; and the two sides were adorned with a peristyle, consisting of a double row of columns. The threshold and gates were of brass, and the entire roof was magnificently gilded both within and without. It is said that the gold used for this purpose alone amounted to 12,000 talents, equal to two millions three hundred and twenty-five thousand pounds of our money.

This amazing edifice was three times burned, but was each time rebuilt in the same style and proportions, and with increased splendour. The last re-erection was reserved for Domitian, who devoted to this purpose money which he had exacted from the Jews.

The Capitol contained three temples: one dedicated to Jupiter (thence called Capitolinus), one to Juno, and one to Minerva. Jupiter's fane was in

The Pantheon.

e centre, whence he was poetically termed "*Media* i *sedet æde Deus*"—the god who sits in the iddle temple.

The Capitol was a place of great security, and is thus frequently made the receptacle for the most ecious valuables of Rome. The riches which were ere deposited sometimes attained an almost fabulous iount.

2. The PANTHEON, a round temple, enlarged d perfected by Agrippa, and dedicated to all the ds. It was about 150 feet high, and as many oad. The roof was of solid silver, supported by fters of brass, forty feet long. The inner walls ere either of solid marble or incrusted; and the

outer walls of brazen plates gilt. This temple stands to the present day. It is now dedicated to St. Mary and all the saints, and has undergone no alteration, except that, in its roof, lead has been made to supply the place of silver.

3. The *Temple of Apollo*, built on the Palatine hill, attached to which was a valuable library.

4. The *Temple of Saturn*, remarkable for its strength and solidity, on which account it was made the public treasury.

5. The *Temple of Janus*, a square building, formed entirely of brass, sufficiently high to contain a statue of the two-faced god. It had two huge brazen gates, which were only shut in time of peace, and open during war. It is worthy of remark, that these gates were only eight times closed from the commencement to the downfall of the Roman empire, and only twice during the whole time from its completion to the accession of Augustus, a lapse of years embracing the entire period of the republic, and part of the monarchy; this fact clearly points out the martial character of the people.

6. There were at Rome more than eighty temples of less note, besides a great number of *Ædes*, *Delubra*, *Sacella*, &c.

7. *Ædes Sacra* was a temple that had not been formally dedicated to some god by the augurs

Delubrum properly signifies that part of a temple where the idol stood; its more general meaning is a place consecrated to several deities. *Sacellum* was a place dedicated to the gods, without a roof. The words *sacrarium*, *fanum*, and even *pulvinar*, were sometimes used as synonymous with temple.

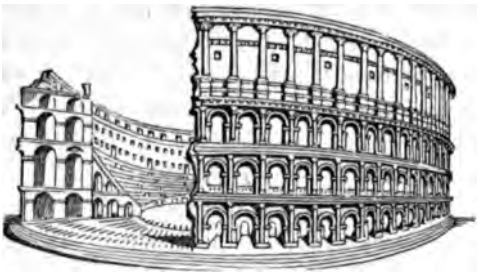
8. *Luci*, sacred groves dedicated to certain gods, were generally contiguous to temples. Of these groves Rome contained about a score.

XIV. THEATRES.

1. On their theatres the Romans were accustomed to spend immense sums, and these buildings were thus among the most sumptuous of their public edifices. M. Scaurus, a Roman ædile, devoted to the adornment of a theatre, intended to last only for a short period, three hundred and sixty columns of marble, many of them thirty-eight feet high. This theatre contained accommodation for 80,000 spectators. Its scenes were raised partly of marble and partly of glass. Between the pillars which adorned it were placed 3,000 statues of metal, and many of the finest paintings.

2. The theatre of Pompey was built of hewn stone, and calculated to contain 40,000 people.

3. In the early ages of the Roman state, it was forbidden by law to make seats in a theatre. Hence the famous theatre of Curio, the partisan of



The Coliseum.

Cæsar, was built of wood. But Pompey eluded this law, by dedicating his theatre as a temple to Venus, with this inscription, "*Veneris Victricis*,"—of conquering Venus.

4. The parts of the theatre allotted to performers were—1. *Scena*, the scene; 2. *Postscenium*, the dressing room; 3. *Proscenium*, where the actors appeared. The Romans were not unacquainted with the use of machinery for the production of stage effects, such as the descent of the gods through the air, or the ascent of men from the earth.

XV. AMPHITHEATRES.

1. The COLISEUM. The principal amphitheatre at Rome was the Coliseum, commenced by Vespasian and finished by Titus. It was built of Tiburtine stone, and calculated to contain 87,000 spectators. Thirty thousand Jews are said to have been em-

ployed in its erection. It was built on a part of the palace of Nero where a colossal statue had stood, and hence, perhaps, was called the *Coliseum*. Some writers assert, that this name was given to the building simply on account of its immense proportions. Its vast remains form to this day perhaps the most interesting object to the traveller at Rome. Although the materials used in the erection of the Farnesian Palace, the Chancellery, and other modern buildings, have been taken from it—although it has been at various times plundered of all that could by any possibility be carried away by barbarian rapacity —still the splendid building stands erect and massive. In its very desolation it appeared so grand and so majestic, that, among the people who beheld its splendid and unshaken strength, there spread a prophecy, which has been handed down to us in the writings of the venerable Bede—"While the Coliseum stands, Rome shall stand; when the Coliseum falls, Rome will fall; when Rome falls, the world will fall."

2. An amphitheatre differed from a theatre: the former was oval—the latter in form of a semicircle; the amphitheatre was chiefly devoted to the games of gladiators, &c.—the theatre to scenic representations.

3. An amphitheatre contained—1. *Arena*, the place where gladiators fought, which was covered with sand, to prevent the combatants from sliding,

and to absorb the blood, which was profusely spilt; 2. *Suggestus* or *suggestum*, the emperor's seat; 3. *Podium*, where the senators and ambassadors sat; both of these were near the arena, to command a better view; 4. *Popularia*, the seats of the people, which were of bare stone; 5. Fourteen rows of seats devoted to the equites, between the podium and popularia.

XVI. The FORA or "places" of the Romans. These were of two kinds—*Civilia* and *Venalia*; the Fora Venalia were markets, but the Fora Civilia were courts for the distribution of justice. Of this kind was—

1. The FORUM ROMANUM, often simply called the *Forum*, by way of pre-eminence, situated between the Palatine and Capitoline hills. In it assemblies of the people were held, and the most important public business was transacted.

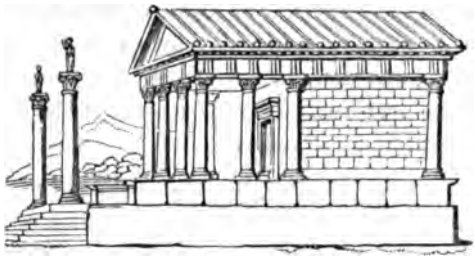
2. The COMITIUM, a spacious apartment of the Forum, appropriated to the meetings of the Comitia, or legal assemblies of the people, and to the distribution of justice. Contiguous to the Comitium was the *Rostra*, an edifice so called from being adorned with the rostra or beaks of vessels taken from the Antiates. On the Rostra the ivory chair of state was erected, and below it were seats (*subsellia*) for inferior magistrates. From the Rostra public orators

addressed the people. Two flights of steps led to a stand or platform surrounded by a parapet. The speaker could turn in any direction towards the populace, and could, moreover, walk to and fro while delivering his speech.

> "Myself will mount the *rostrum* in his favour,
> And strive to gain his pardon from the people."
> *Addison.*

3. There were four other Fora Civilia, viz., those of Julius, of Augustus, of Nerva, and of Trajan. The Forum of Augustus was ranked by Pliny among the wonders of the city. It contained two large porticos, in one of which were statues of all the Latin kings, beginning with Æneas; and in the other the Roman kings, beginning with Romulus; and with them were the most distinguished persons of the Republic, among whom was Augustus himself.

4. The Forum of Trajan was amazingly magnificent and extensive. It was built by the famous architect Apollodorus, and adorned with porticos containing numerous elegant statues. On the top were large figures of horses of gilded bronze, with military corslets. The celebrated statue of Augustus, made of gold and silver, was here; and the ivory figure of Nicomedes, king of Bithynia. Not



Roman Bath.

the least important among the ornaments of Trajan's Forum were a considerable library and a museum, under the direction of the lawyer Ulpian.

5. The *Fora Venalia* were markets, and were thus distributed:—The *Forum Boarium* was for cattle; *Piscarium*, for fish; *Olitorium*, for herbs and fruit; *Suarium*, for pigs.

XVII. BASILICÆ were no mean ornaments of Rome. They were spacious halls built around the Forum, adorned with pillars, porticos, and statues. They were adapted for public business, and might be occasionally used as courts of justice.

XVIII. The Roman BATHS (*Balnea*) were splendid edifices. At first they were only attached to the houses of private gentlemen, for their use; but in later days baths were constructed by eminent individuals for the use of the public;—where any one, by paying a farthing (*quadrans*) to the bathkeeper

(*balneator*), had, liberty to bathe. Children were not even required to pay the farthing.

Of the famous baths of Rome, those of Diocle-sian and Caracalla have remained almost entire to the present day, and are objects of much interest to the traveller, with their stately pillars, arches, and marble. These edifices had formerly fine libraries attached to them, and various courts for the exercises of young men.

When the Romans became luxurious and effemi-nate, the effects of the change in their manners ex-tended even to their system of bathing. One bath was then considered insufficient; it was deemed necessary to repeat the ablution various times,—not for the sake of cleanliness, but for luxury. The Emperor Commodus is said to have taken no less than eight baths every day, in the summer. The appliances of the bath-rooms also became very splendid, and valuable oils and ointments were used in anointing the bathers. It was also customary to have cold, tepid, and warm baths in succession. Sometimes the order of proceeding was inverted. Roman baths, in excellent preservation, exist in various parts of Italy.

XIX. PORTICOS were built as piazzas, in which gentlemen might walk or ride. They took their names from the temples which they adjoined, and

are justly celebrated for their elegance of architecture.

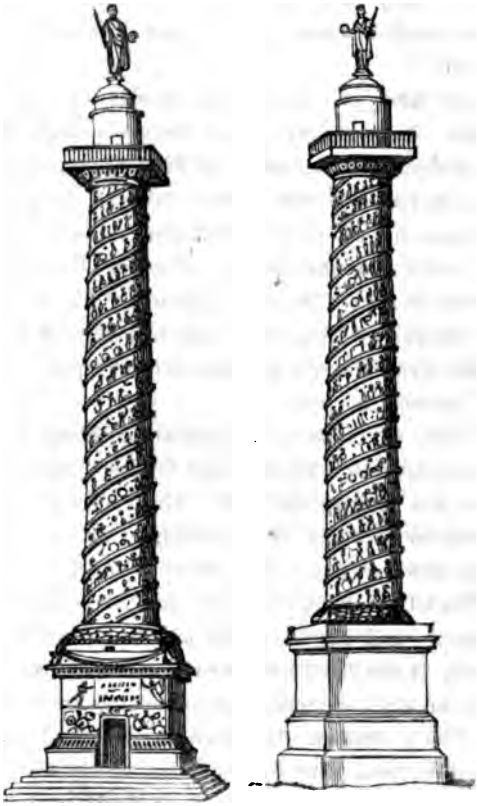
XX. COLUMNS were erected to commemorate illustrious actions.

1. The columns most celebrated at Rome were those of Trajan and Antoninus Pius.

2. On Trajan's pillar were sculptured his martial achievements, particularly against the Dacians. This column, though 144 feet high, was composed of only 24 stones; and these were so curiously wrought as to seem but one. The column contained 185 winding stairs, and 40 windows. On the top stood a gigantic statue of Trajan, clad in armour.

3. The pillar of Antoninus was similar in construction.—Pope Sextus V. took down the original statues, and substituted St. Peter for the Emperor Trajan, and Paul for Antoninus.

XXI. ARCHES were raised in honour of conquerors. They were in latter times built entirely of marble. The extensive employment of the arch in their buildings was the distinguishing feature of the Roman architects. Although it is uncertain whether or not the Romans were the inventors of the arch, it is certain that they applied it most generally and successfully, in domes, in aqueducts, in bridges over rivers, and in monuments raised in commemoration of emperors and generals. The triumphal arches of



Columns of Trajan and Antoninus Pius.

Constantine, Gratian and Valentinian, Severus, Titus, and Marcus Aurelius, are deservedly celebrated.

The arch of Titus still remains on the Via Sacra. Among other objects, the spoils of the Temple of Jerusalem, destroyed by Titus, are represented upon it, viz.—the ark of the covenant, the golden trumpets and candlesticks, with their seven branches, &c., with this inscription: *Senatus Populusque Romanus Divo Tito, Divi Vespasiani F., Vespasiano Augusto*—The Senate and the People of Rome to the divine Titus, son of the divine Vespasian, and to Vespasian Augustus.

XXII. CIRCI were semicircular or oblong buildings, completely walled in, and furnished with seats from the floor to the roof. They were designed chiefly for horse and chariot racing. Various games were, however, frequently exhibited there.

The CIRCUS MAXIMUS, situated between the Palatine and the Aventine hills, was remarkably grand. It was 2,187 feet long and 960 broad, a whole mile in circumference, and calculated to contain 300,000 spectators. At one end were several vaults, called *carceres*, with folding doors, which, when the horses or chariots were to start, suddenly, at a given signal flew open. At the other end of the carceres stood columns called *metæ*, round which the horses

turned. Julius Cæsar improved the Circus Maximus by introducing canals of water, which could be immediately covered with vessels, to represent a naval engagement. (For this purpose the *Naumachiæ* were afterwards erected.) In the midst of the circus was a brick wall, called *Spina*, four feet high, ten feet broad, on which Augustus raised two great obelisks brought from Egypt.

XXIII. The CAMPUS MARTIUS, or Field of Mars, was a large plain beside the Tiber, containing *Palestræ*, *Gymnasia*, and *Xysti*, places for exercising combatants and wrestlers. It was dedicated to the god Mars, whence its name. In this plain young men practised every military exercise, and assemblies of the people were held. It is the most populous and beautiful part of modern Rome, and it must have been the most magnificent part of the ancient city. In its centre stood an obelisk of the sun, 116 feet high, covered with Egyptian hieroglyphics. This obelisk served to mark the hour of the day upon an enormous sundial of white marble, which had ciphers a yard long. It was surrounded by splendid edifices; among which we may number the mausoleum and obelisk of Augustus; the baths of Nero, Adrian, and Agrippa; the circi of Severus and Flaminius; the Pantheon; the theatres of Pompey and Marcellus, &c.; besides a great number

An Aqueduct.

of porticos, fountains, temples, palaces, pillars, and naumachiæ. Here stood also the Villa Publica, devoted to the reception of ambassadors, who were not allowed to enter the city. There was a place in the Campus Martius (in which gymnastic games were frequently celebrated) called *Septa* or *Ovilia*, from its having been originally railed like a sheep-fold. It was beautified with stately walks and porticos, containing a profusion of marble. There was also within the Campus Martius a tribunal, around which the people assembled to give their votes at the election of magistrates. The comitia were frequently held here. [See Book III., chap. III., § 8.]

XXIV. AQUEDUCTS, or channe's for the conveyance of water, are among the most remarkable public works of the Romans. The name is derived from *aqua*, water, and *ductus*, a conduit or duct. These watercourses were carried to the city, in some

instances, from a distance exceeding fifty miles. The water flowed through a covered channel of stone, the structure being carried for miles over valleys by means of raised arcades, and through mountains by means of tunnels. The water of the Tiber and the supply procured from wells in the vicinity of Rome sufficed for the citizens during the first centuries after the building of the city. But when the increase of population rendered a greater supply of water necessary, the Censor Appius Claudius caused the aqueduct which bears his name to be constructed; Papinius Marcius, Agrippa, Augustus, and others followed his example. A single aqueduct brought the water of three streams to Rome in stories one above the other. The Aqua Julia was esteemed for its excellent qualities.

XXV. The CLOACÆ, or Sewers, were subterranean aqueducts more wonderful than the former. They were cut under the seven hills on which Rome was seated, for the purpose of conveying away the filth into the Tiber. So strongly were these canals built, that many remains of them may be seen at present. One of the largest of them went directly under the Pantheon. They were so high, that a wagon loaded with hay might pass under them. When Scaurus removed to his house the marble pillars he had employed to decorate his temporary theatre, he

was compelled to give security to the officer who had the superintendence of the cloacæ, lest any damage should occur to these useful structures, which were then already old, from the passage over them of so great a mass of stone. The cloacæ, however, bore the huge weight uninjured.

XXVI. The ROADS which led to Rome were good. The *Via Appia* has been the admiration of all ages: it led to Capua, 300 miles distant, through Brundusium. The *Via Flaminia* was little inferior: it led to Ariminum.

1. The roads of the Romans were so constructed as to command a view of the country every way. First a stratum of rough stones were laid down, then a stratum of gravel, and over this the paved work.

2. The paving stones used in the Via Appia were large and blue stones of great strength and solidity, varying in size from one to five square, and so artfully joined together, throughout the entire length of the road, as to seem but one piece. Many vestiges of this road have lasted above two thousand years, even till the present day. Remains of Roman roads are to be met with in various parts of our own country.

XXVII. Before Rome was burned by the Gauls, it contained hardly any buildings beyond cottages and thatched houses.

1. After that time, until the invasion of Pyrrhus, though the houses were larger and better, yet they were, for the most part, only covered with planks.

2. In the reign of Augustus houses consisted only of one story, but they were sometimes made so high as seventy feet.

3. But from the time of Nero the city was amazingly splendid. Marble was then in more frequent use than common stone had been in the earlier ages. The destructive luxury of the Roman people began to show itself everywhere; and with the decline of the public spirit which rendered each citizen content with a modest dwelling for himself, so long as his native city was beautified and enriched, the degeneracy of Rome commences.

4. Amid this profusion of everything beautiful, Nero himself constructed a palace, the equal of which, perhaps, was seldom seen, for extent or grandeur. It obtained the appellation of *Aurea*, the golden; but seven years after its erection it was burned to the ground.

5. The lower floors of the houses of the great were, at this time, either inlaid with marble or mosaic work. Everything curious and valuable now came into use in ornament and furniture. The number of stories was generally two, with underground apartments. On the first floor were the

reception-rooms and bed-chambers; on the second, the dining-room and the apartments of the women.

6. The Romans used portable furnaces in their rooms, on which account they had little use for chimneys, except for the kitchen. The absence of chimneys is a characteristic of the Roman dwellings.

7. The windows of some of their houses were glazed with a thick kind of glass, not perfectly transparent; in others, isinglass split into thin plates was used. Perfectly transparent glass was so rare and valuable at Rome, that Nero is said to have given a sum equal to £50,000 for two cups of such glass, with handles.

8. Houses not joined with the neighbouring ones were called *Insulæ*, as were also lodgings or houses to let. The inhabitants of rented houses or lodgings were termed *Insularii* or *Inquilini*.

Mercury, Jupiter, and Minerva

BOOK II.

OF THE RELIGION OF THE ROMANS.

CHAPTER I.

OF THEIR DEITIES.

I. THE Romans were, as a people, remarkably attached to the religion they professed; and scrupulously attentive in discharging the rites and ceremonies which it enjoined.

II. Their religion was Idolatry, in its grossest and widest acceptation. It acknowledged a few truths, but greatly darkened these by fables and poetical fiction. The religion of the Romans was polytheistic, including the worship of a number of gods. In the later periods of Roman history, the deification of emperors became a rule. The persecution of Christianity by the Romans arose from the fact, that the Christians abhorred the very name of polytheism. The Romans were enraged at the denunciation of their own deities, while they would have looked with indifference upon a mere *addition* to the number of the gods.

III. The gods of the lower world were distinguished from those of heaven; the former being called *Superi*, and the latter *Inferi*. But the last term was not confined to deities alone. All the inhabitants of the invisible world, to which the souls of people departed after death, were indiscriminately called *Inferi*. *Elysium* was that part of hell (*apud Inferos*), in which the good spent a spiritual existence of unmingled enjoyment, and *Tartarus* (pl. *-ra*), the βάραθρον of Homer, was the terrible prison-house of the lost.

IV. The Romans had 30,000 deities. Each of these was identified with some imaginary history, more frequently the detail of infamous or foolish

than of noble actions. These actions were celebrated in the songs of poets, the traditions of priests, and by pictures or statues placed on pedestals or in niches within the temples.

V. Some deities were said to inhabit heaven, others to dwell upon the earth, and a few to have their thrones and dwellings in the infernal regions.

VI. Every one of the gods was generally supposed to exert a certain amount of influence on the world and its inhabitants.

VII. All the deities of the Romans were comprehended under two denominations—the *Dii Majorum Gentium*, and the *Dii Minorum Gentium*,—*i. e.*, the gods of the greater and of the lesser nations. The former class was supposed to comprise all the gods who possessed any considerable amount of power; and to these greater gods prayers were in consequence offered up on all occasions of importance, and in every momentous crisis. The Dii Minores, called by Ovid *plebs*, had only a small amount of authority delegated to them from the Dii Majorum Gentium. Except in cases of small moment, their aid was deemed insufficient, and scarcely to be solicited.

Dii Majorum Gentium.

VIII. The DII MAJORUM GENTIUM comprised twelve great celestial gods, six male and six female; and eight others, called *Dii Selecti*, or *chosen gods*, from the belief that they had been chosen by the twelve greatest deities, and invested by them with a certain degree of authority.

The names of the twelve great gods are given in these two lines of Ennius:

"*Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Jovi**, *Neptunus, Vulcanus, Apollo.*"

1. *Jupiter* was the chief of these. He was called the son of Saturn and Rhea, and was usually represented as sitting on a throne of ivory, with a sceptre

* Jovi is a contraction for Jovis, which was the ancient nominative instead of Jupiter.

in his left hand and a thunderbolt in his right. Epithets common to him are: Tonans, the thunderer, Pater Omnipotens, Rex Deorum, Olympi Regnator; Jupiter Capitolinus, from the temple begun by Tarquinius Priscus and finished by Tarquinius Superbus; further, Jupiter Victor, the conqueror, Ultor, the avenger of crime, &c.

2. *Juno* was the sister and queen of Jupiter. She presided over marriage and its rites, and was invoked generally by women, while men were accustomed to call upon Jupiter for aid. She was represented in a magnificent robe or stola, sitting on a light car drawn by peacocks. A number of epithets were applied to her—for instance, Regina, Calendaris (from the fact of the calends, or first days of each month, being consecrated to her), Lucina, as the protector of married women, &c.

3. *Minerva* or *Pallas* was goddess of wisdom and war. She was generated in the brain of Jupiter, and set free by the sharp axe of Vulcan, who cleft the skull of Jupiter in twain, whereupon Minerva emerged, clad in full armour, with a shield called Ægis on her left arm, and in her right hand a spear; in which array she is generally represented. She is called Tritonia, from the lake Tritonis, where she appeared in the habit of a virgin; also Lanifica, because she is said to be the inventress of spinning.

The olive and the owl, symbols of peace and wisdom, were dedicated to her.

4. *Vesta*, the goddess of fire, daughter of Saturn and Rhea. She is often confounded with Rhea, Ceres, Hecate, Proserpine, Tellus. In her temple were preserved the image of Minerva, called Palladium, and a perpetual fire, which was kept alive by virgin priestesses, called Vestals. The worship of Vesta is said to have been introduced by Æneas into Italy. According to Livy, the order of vestal virgins was instituted by Numa Pompilius, who is asserted to have built a temple for the goddess, and a house for her priestesses.

5. *Ceres*, the goddess of corn and husbandry, worshipped chiefly in Eleusis, in Greece. Her rites were celebrated with great secresy, and called Eleusinia. She is represented having her head crowned with ears of corn or poppies, her robe falling down to her feet, and with a torch in her hand. The daughter of Ceres, Proserpine, was carried away by Pluto to Tartarus. The legend goes on to say that Ceres, inconsolable for the loss of her daughter, sought her over the earth, until at length she gained information of her whereabout; she thereupon demanded of Jupiter the restoration of her daughter, which was granted, provided Proserpine had eaten nothing since she entered the domains of Pluto.

Neptune.

The stolen maiden had, however, partaken of a pomegranate, gathered in the Elysian Fields; this circumstance was reported, and Proserpine could not return to the earth: a compromise was, however, effected. This stealing of Proserpine, by Pluto, is said to be typical of the fruitfulness of the earth, which failing for a time gave rise to the belief that the daughter of Ceres, Fruitfulness, had been stolen from the world.

6. *Neptune*, god of the sea, and brother of Jupiter. Neptune was said to be the creator of the horse; the Romans used to return thanks to him for naval victories. He is represented with a trident in his right hand, drawn in a chariot by sea-horses, and attended on either side by a

Triton. Epithets—Tridentifer; Aquarum, Ventorum, Oceani Pater; Cœruleus, &c.

7. *Venus*, the goddess of love and beauty, said to have been produced by the foam of the sea, and hence called Aphrodite. She was attended by her son Cupid, by Hymen the god of marriage, the Graces and the Hours. The myrtle was sacred to her. She was called Cypria, Cytherea, Paphia, Erycina, from the places where she was peculiarly adored. The epithets applied to her, descriptive of beauty, power, and love, are innumerable.

8. *Vulcan*, the husband of Venus, son of Jupiter, and god of fire and smiths. The Cyclops, giants with one eye, were his workmen, and their forge was in the island of Lemnos, or a cave of Mount Ætna. He was called Lemnius, from Lemnos, into which he was thrown by Jupiter, out of heaven; and Claudus, because he was lamed by his fall. Epithets—Mulciber, Niger, Ignipotens, &c.

9. *Mars*, the son of Juno, was the god of war and of armies. He is represented as inflamed by rage and fury: sometimes he is mounted on horseback, at others he rides in a chariot drawn by the fiery steeds Terror and Fear, and attended by his sister Bellona. His worship was much cultivated by the Romans, whose warlike character naturally led them to pay a great degree of homage to him. Augustus Cæsar

built a circular temple at Rome, dedicated to Mars the Avenger, in commemoration of the vengeance taken for the death of Julius Cæsar. Mars was also called Mavors and Gradivus. Every terrible and sanguinary epithet was given to him.

10. *Mercury*, the son of Jupiter and Maia—messenger of the gods, and god of eloquence. He is distinguished by a winged cap, called Petasus; by winged shoes, called Talaria; and by a rod entwined with serpents, called Caduceus. He is well known by the names Hermes, Cyllenius, Majugena, Atlantiades.

11. *Apollo*, son of Jupiter and Latona—the god of poetry, music, augury, medicine, and archery. He had a famous temple at Delphi, in Phocis of Greece, whither men from all parts came to consult his priests. He is usually represented as a young man, crowned with laurel, holding in his right hand a bow and arrows, and in his left a lyre. He was also called Phœbus, Titan, Sol, Cynthius, Delius, with the usual epithets of Arcitenens, Citharœdus, &c. The wolf, the crow, the raven, the cicada (grasshopper), and other creatures were dedicated to him.

Diana.

12. *Diana*, sister of Apollo, the goddess of woods and hunting. She is represented as a tall, beautiful virgin, with a quiver on her shoulder, and a javelin or bow in her hand. She was called Diana on earth, Luna in heaven, and Hecate in hell.

IX. The DII SELECTI were:

1. *Saturn*, son of Cœlus and Terra, father of Jupiter, and the god of time. When Saturn was driven from his throne by his son Jupiter, he fled to Italy, and during his reign there, that happy period, called the golden age, existed. In Lucian's Saturnalia, Saturn is represented as denying that he

had been driven from his throne by Jupiter, and stating that he resigned his dominion voluntarily.

2. *Janus*, god of the year, and of peace and war. He was also porter of heaven, and is usually represented with two faces. He is considered as the inventor of locks and keys and of folding doors (Januæ).

3. *Rhea*, the wife of Saturn, called also Ops, Cybele, and Magna Mater. She is pictured sitting in a chariot drawn by lions, having her head crowned with towers.

4. *Pluto*, brother of Jupiter, and king of hell. He was married to Proserpine, who presided over sorcery.

5. *Bacchus*, son of Jupiter and Semele, the god of wine. Rites called Orgia, Bacchanalia, or Dionysia Liberales, were celebrated in honour of him every third year; they took place in March, at night, and were attended with very confused revelry.

6. *Sol*, the sun; sometimes synonymous with Apollo, but sometimes distinguished from him.

7. *Luna*, the moon, sister of Sol.

8. *Genius*, the tutelary god. The Romans believed that every man had genii attending him, one good and the other bad. Places had their genii, as well as persons. An oath sworn by the genius of a prince was considered peculiarly sacred.

X. The DII MINORUM GENTIUM were divided into *Indigites* and *Semones*.

1. *Indigites* were deified heroes, of whom some of the principal were Hercules, Castor and Pollux, Æneas, Quirinus, and Æsculapius.

2. *Semones*, or demigods, were such as the Fauns, Satyrs, Nymphs, &c. The principal were—Pan, the god of shepherds, and inventor of the flute; Faunus, supposed to be the same as Pan; Terminus, the god of boundaries; Vertumnus, who presided over the change of seasons; Hymen, the god of marriage; Minos, Æacus, and Rhadamanthus, the judges of hell; Charon, the ferryman of hell, who brought the souls of the dead to the judgment seat. Charon expected to receive an obolus from every one for whom he acted as ferryman; from this belief arose the custom of putting that coin into the mouth of dead persons previous to their burial.

3. *Nymphs* were female deities, who presided over fountains, woods, hills, and all the parts of the earth. They were called by various names, as Dryades, Hamadryades, Naiades, Nereides, &c., according to their habitations.

4. The *Nine Muses* were daughters of Jupiter and Mnemosyne. Their names were Calliope, Clio, Melpomene, Thalia, Erato, Euterpe, Terpsichore, Polyhymnia, Urania. To Calliope was attributed

the invention of heroic verse; to Clio, that of history; Melpomene was the tragic, Thalia the comic muse; Erato was associated with the use of the lyre and lute; Euterpe with that of the flageolet; the harp was sacred to Terpsichore; astrology to Urania; and to Polyhymnia, rhetoric. The muses were frequent visitors of the mountains Parnassus, Helicon, Pierus, &c., and the fountains Castalius, Aganippe, &c., from which they derived various names.

5. The *Parcæ*, or Fates, the three daughters of Erebus and Night, decided the destinies of men, by spinning. Clotho held the distaff, Lachesis spun, and Atropos cut the thread. They were called Parcæ, *quod nemini parcant*, because they spare no one.

6. The *Furies* were Alecto, Tisiphone, and Megæra. They are represented as hideous women, with snakes instead of hair, having wings, and holding in their hands a torch and whip to torment the wicked.

7. *Lares* were household gods of human origin, who presided over families. Their images were clad in skins of dogs, and placed around the hearth, in the atrium or hall.

8. *Penates* were likewise household gods; but differed from the Lares, by their heavenly origin. They were worshipped only in the innermost part of the house, called *Penetralia*.

A Sacrifice.

CHAPTER II.

OF THE WORSHIP OF THE GODS.

I. THE worship of the gods, among the Romans, consisted in PRAYERS, LUSTRATIONS, SACRIFICES, and FESTIVALS.

II. PRAYERS were sometimes made in a standing posture; but, in times of danger or urgency, on the knees. He who prayed, first raised his hand to his mouth, and then extended it towards the deity he invoked, which ceremony was called *ad-ora-tio*. He afterwards turned towards the east, and stretching forth both hands to the sky, invoked the gods.

III. LUSTRATIONS were necessary to be made before entering on any important religious duty, viz., before setting out to the temples, before the

sacrifice, before initiation into the mysteries, and before solemn vows and prayers.

2. Lustrations were performed after each numbering of the people, a ceremony which took place every five years.

IV. SACRIFICES consisted chiefly of animals. The victims were required to be whole and sound (*integræ et sanæ*). But all victims were not indifferently offered to all gods.

A white bull was an acceptable sacrifice to Jupiter; an ewe to Juno; black victims, bulls especially, to Pluto; a bull and a horse to Neptune; the horse to Mars; bullocks and lambs to Apollo, &c. Sheep and goats were offered to various deities.

V. The ceremonies used in sacrificing were these:

1. The victim, having its horns tipped with gold, and its head crowned with wreaths and garlands, was led along by the servants of the priest, called *Popæ*.

2. When it reached the altar, it was very carefully examined, that no unobserved defect might mar the sacrifice; then the officiating priest prayed to all the gods, beginning with Janus, and ending with Vesta, during which time the people observed profound silence.

3. A salted cake (*mola salsa*) was now sprinkled on the head of the victim. This part of the ceremony

was called *immolatio*. The frankincense and wine were poured between the horns, the wine having been first tasted by the priest and bystanders. This was called *libatio*.

4. When the libation was over, the priest pulled the longest hairs from between the horns, and threw them, as first oblations (*libamina prima*), into the fire.

5. The victim was felled by the *Cultrarius*, and stabbed; but the blood was caught in goblets, and sprinkled on the altar.

6. After these ceremonies, the victim was cut open and flayed, except in the case of a burnt-offering, which was entirely consumed by fire. The *Auruspices*, or soothsayers, inspected the entrails, to discern if the sacrifice were acceptable; and the thighs, being covered with fat, were placed upon the altar and burned.

7. If the whole victim was burned, the sacrifice was called *holo-caustum*; if only a part, the remainder furnished a feast, after the people had been dismissed by the word "*ilicet*," you may go.

8. There was a difference in the manner of sacrificing to the celestial and infernal gods.

9. In sacrificing to the celestial gods, it was requisite that the priest and those who sacrificed should, after purification, be clothed in white, and that when they prayed their hands and eyes should

be raised towards heaven. The victim was also white, and its head raised.

10. Those who sacrificed to the infernal gods were clad in black, and they lowered to the earth their hands and eyes in prayer. Their victim was dark-coloured, and its head also was bent towards the ground.

11. Human sacrifices were not unknown among the Romans. From Romulus, so late as to the time of Augustus Cæsar, persons guilty of certain crimes were devoted to the infernal gods. This was, however, rather a punishment than a religious ceremony.

12. The general of an army might devote not only himself, but any soldier in the legion, to die for the public.

13. A law was made against human sacrifices; but they were continued, in despite of this prohibition, by the fights of gladiators in the amphitheatre.

VI. SACRED FESTIVALS formed an important part of the religious services of the Romans.

1. They were instituted in honour of various deities. Some were celebrated every month.

2. They became, in process of time, so numerous, that the Emperor Claudius was obliged to make an edict for their abridgment.

3. The *Saturnalia*, sacred to Saturn, were the most celebrated festivals. For several days, during

their continuance, slaves were indulged in unbounded liberty of speech, and were even allowed to ridicule their masters to their faces for their faults.

4. *Lupercalia* was the festival of Pan. [See its description, Book II., chap. IV., § iv. 1.]

5. *Festum Anciliorum* was the festival of Mars.—[See Book II., chap. IV., § v. 1.]

6. *Hilaria* was the festival of Cybele.—[See Book II., chap. IV., § vii. 1.]

7. Days among the Romans were divided into *fasti, nefasti, intercisi. Dies fasti* were those on which justice was administered: *dies nefasti* were for the transaction of business: and *dies interisi* were days of which one portion was devoted to the administration of justice, and another to the offering of sacrifice.

CHAPTER III.

OF THE GENERAL MINISTERS OF RELIGION.

I. THE MINISTERS OF RELIGION at Rome were either *general* or *particular*—those who had a right to interfere in the services of all the gods, or those whose duty was confined to the worship of one.

II. The principal *general* ministers were the PONTIFICES, AUGURES, EPULONES, HARUSPICES,

QUINDECIMVIRI, and REX SACRORUM; the FRATRES ARVALES, CURIONES, and FECIALES, were also general ministers of religion, but of smaller consequence and authority.

III. The PONTIFICES were a college of the most respectable men of the state, into whose hand everything relative to religion was committed.

1. They were instituted by Numa, who directed that their number should be only four; but they were afterwards increased to eight during the consulship of Apuleius Pansa and Valerius Corvus; and then, by Sylla, the dictator, to fifteen. The first eight, called Pontifices Majores, were invested with higher authority than the other seven, the Pontifices Minores.

2. The chief of the college was called Pontifex Maximus. His power, in some cases, was superior to that of even the Consul or Tribune. In all solemn public acts, his presence was requisite. He superintended the writing of the public annals, and the continuation of the calendar called Fasti Kalendares. It was particularly his duty to watch and protect the virgin priestesses of Vesta. He was not to answer to any one for his deeds, being considered second to no one in the state. From the time of Julius Cæsar, till that of Justinian, the emperors of Rome took upon themselves the office of Pontifex Maximus. The house in which the chief priest lived was public, and called Regia.

3. In certain circumstances, Pontifices had the disposal of life and death; and all difficult cases and questions, arising out of the confused traditionary system of Roman policy, were perpetually referred to their sacred tribunal and unalterable decision.

4. The college of Pontiffs subsisted from the reign of Numa down to the emperor Gratian, with undiminished authority.

IV. The AUGURES constituted another college, next in order and importance to that of the Pontiffs. Like the former college, that of the Augures was increased till it contained fifteen members under the direction of one, called Magister Collegii. It was their duty to explain all omens such as were presented by the flight or chirping of birds, peculiar natural phenomena, &c.; and in such estimation was their science held, that no action of great public interest was undertaken without their advice. They enjoyed the extraordinary privilege—that no matter of what crime they were guilty, they could not be deprived of their office.

1. The whole science of Roman Augury was involved in much uncertainty, and its principles were not accurately laid down; but the superstitious awe which it excited in the minds of the people, caused it to be respected and cultivated.

2. The Augurs derived their knowledge of futurity from five sources:

(1) From appearances in the heavens,

(2) From birds,

(3) From chickens,

(4) From quadrupeds, and

(5) From unusual occurrences.

(1)—To take an augury from observation on the heavens, the Augur ascended to some elevated place, and after sacrifice and prayers (*effata*) sat down, with his head covered, and his face towards the east; so that the south was on his right hand, and the north on his left.

With his *lituus*, or wand, he marked out different regions in the sky, within which his observations should be made. Those portents which happened on the left hand were lucky; those on the right, unlucky; but thunders on the left hand, which were a good omen for everything else, were unlucky for holding *comitia*, or public assemblies.

Sometimes the Augur looked towards the south, instead of the east; and in this case, the prodigies on the left hand were bad, and those on the right hand favourable. Auguries from thunder and lightning could only be taken by the Magister Collegii.

(2)—Crows, pies, owls, &c. furnished the Augurs with observations, from their manner of croaking or

singing, and were therefore called *oscines:* eagles, vultures, buzzards, from their manner of flying; and these were therefore called *præpetes.*

(3)—The Augurs kept some sacred chickens (*pulli*), under the care of one of themselves, called *Pullarius.* To these pullets they threw corn: if the chickens flew and ate it greedily, the omen was good; but if they took no notice of it, or scattered it with their wings, it was bad. The other observations of the augurs were silly enough, but this exceeds the rest in absurdity.

(4)—If wild or tame beasts appeared in an unusual place—if they crossed the way—if they ran to the right hand or the left, the Augurs professed to discern, in these trifles, some presage of futurity.

(5)—All unusual occurrences, called *diræ,* were important. If salt were spilled on the table, if a person sneezed, if strange voices were heard, strange sights observed, or anything occurred which could be distorted into a good or evil omen, the most urgent journeys might be prevented—the leading affairs of the state altered in their course—and even wars undertaken or concluded, in deference to the superstition kept alive by the Augurs.

3. Besides these methods, the Augurs sometimes determined matters by lots of various kinds, by

various names, &c.; and all such diviners were called *Sortilegi.*

4. There were other Augurs, who foretold by the stars, and these were denominated by the various titles of *Astrologi, Mathematici,* and *Genethliaci;* sometimes also called *Chaldæi* and *Babylonii,* because astrology was a favourite science in Chaldea and Babylon.

5. *Cerriti* were persons disordered in their imaginations, whose unconnected and silly talking was thought to have a reference to futurity, as if these persons were inspired by Ceres. The *Larvati* were like these, only that they were under the supposed influence of the Lares. Those influenced by the moon were called *Lunatici,* whence our modern word lunatic.

V. HARUSPICES or ARUSPICES were those who prophesied from inspecting the entrails of victims; thence they were properly called *Extipices.* If the victim came up to the altar quietly, fell by one stroke, bled freely, &c., the omens were good; if the reverse was the case, they were bad. The art of the Haruspices was called *Haruspicina.*

1. Haruspices, like the Augurs, sometimes divined from various prodigies, but their profession was not accounted so honourable as augury. Their chief was called Summus Haruspex.

VI. EPULONES were seven men, whose duty it was to regulate all that related to the feasts and entertainments of the gods—the procession and feast of Jupiter especially. They were sometimes called Septemviri, and accounted little, if at all, inferior to the Augurs. They had, like the priests, the privilege of wearing a stripe of purple on their garments. Julius Cæsar increased their number to ten.

VII. The QUINDECIMVIRI were fifteen men appointed to consult the Sibylline books on affairs of great moment and emergency.

1. Their origin was this: An old woman from a foreign country came to King Tarquinius Superbus with nine books, which she offered to sell for a certain sum of money. The king refused to purchase; and she returned, after having burned three, to demand the same price for the remaining six. Tarquin laughed at her folly, and she burned three more—then demanded, for the remaining three, her former price. Having consulted the Augurs, the king did at length purchase; and the books were found to contain prophecies, supposed to relate to the fate of the Roman empire.

2. Two men, the Duumviri, were appointed at first to take care of these. In the year U.C. 387, ten men, called Decemviri, were charged with this duty; Sylla afterwards added five to their number,

which was ultimately increased to sixty, though they still kept their old appellation.

3. The Sibylline books were deposited in a stone chest, below the ground of the Capitol; but when this building was burned in the Marsic war, the Sibylline books were consumed also.

4. After this catastrophe, ambassadors were sent into various parts, to collect all the prophecies of the Sibyls which they could find; and their collection formed the books of which the Quindecimviri had charge.

5. The college of the Quindecimviri was accounted very honourable. All its members were exempt from serving in the army, and from all other obligations whatever; they were selected, in equal numbers, from among the patricians and plebeians.

VIII. REX SACRORUM was the high-priest next in authority to the Pontifex Maximus. No person could hold this office in conjunction with any other. The name of Rex was given because he who succeeded to this dignity executed the duty of superintendence over all the sacred rites, which by ancient usage had devolved upon the kings themselves.

IX. The FRATRES AMBARVALES constituted a highly respectable college of twelve men, founded by Romulus, who offered up sacrifices to Ceres and Mars for the fertility of the ground. They bound

their brows, during sacrifice, with ears of corn, while the people were crowned with oak leaves.

X. CURIONES were parish priests. They were instituted in this manner: When Romulus divided the city into three wards, and each of these into curiæ or parishes, he ordained that two persons should be set apart in each curia, to sacrifice for all the parishioners. Sixty persons who were separated for this purpose were, therefore, properly called Curiones. The chief, or Curio Maximus, was chosen by an assembly of all the curiæ.

XI. FECIALES (*Heralds*) formed a college of sacred persons, into whose charge all concerns relating to the declaration of war, or conclusion of peace, were committed.

1. Their first institution was in so high a degree laudable and beneficial, as to reflect great honour on Roman justice and moderation. It was the primary and especial duty of the heralds to inquire into the equity of a proposed war; and if the grounds of it seemed to them trivial or unjust, the war was declined—if otherwise, the senate concerted the best measures to carry it on with spirit. So implicitly were the Romans accustomed to follow the opinion of the Feciales in the declaration of war, that we learn from Livy how the Consul Sulpicius, who had determined on commencing war against the King

Philip, refrained from doing so until he had consulted the college on the matter.

2. Feciales were supreme judges in everything relative to treaties. The head of their college was called Pater Patratus.

3. All the members of this college, while in the discharge of their duty, wore a wreath of vervain around their heads; and bore a branch of it in their hands when they made peace, of which it was an emblem.

4. Their authority and respectability continued until the lust of dominion had corrupted the policy of the Romans; after which their situations were comparative sinecures, and their solemn deliberations dwindled into useless or contemptible formalities.

CHAPTER IV.

OF THE MINISTERS OF PARTICULAR GODS.

I. The ministers of *particular* deities, whose names most frequently occur, are the Flamines, Vestales, Luperci, Salii, Potitii and Pinarii, and the Galli.

II. Flamines were the particular priests of any

god; and when the Roman Emperors were deified, they had flamens to attend upon them; but there were three who had this name particularly appropriated to them, viz.:

1. *Flamen Dialis*, the high-priest of Jupiter, who was next in authority to the Rex Sacrorum, and honoured by the attendance of a lictor, by the curule chair, and the toga prætexta. This priest was subject to many little restrictions. He might not take an oath, nor stay one night out of the city, nor ride on horseback, nor enter a place where dead bodies lay, &c.; besides which, he was obliged to relinquish his office if his wife died.

2. *Flamen Martialis*, who was high-priest of Mars.

3. *Flamen Quirinalis*, the high-priest of Romulus.

These three were chosen from amongst the patricians by the people, and solemnly inaugurated to their office by the Pontifex Maximus and college of Augurs. The numbers were afterwards greatly increased; but the Majores Flamines were exclusively selected from among Patrician, the Minores from Plebeian families.

III. VESTALES VIRGINES were the virgin priestesses of the goddess Vesta. It was their duty to preserve alive continually the sacred fire of the goddess—to perform all the rites of her worship—and to keep,

with faithful secresy, the image of Minerva, called Palladium, on the safety of which the prosperity of the Roman empire was supposed to depend.

1. They entered upon their office at the age of six, and were employed during ten years in learning the ceremonies of their ministry; the following ten years were spent in the exercise of their sacerdotal functions; and ten years more in instructing novices.

2. Vestals were made to vow the strictest chastity for a period of thirty years, after which they might marry if they chose. Any vestal who broke this vow, was buried alive in the Campus Sceleratus. The man who insulted a vestal was whipped to death in the Forum.

3. These priestesses enjoyed many honours and some important privileges. In public they had a lictor to attend them; prætors and consuls, when they met them, lowered their fasces, and went out of their way to show them respect; and if a criminal, going to be executed, accidentally met them, he had a right to demand his pardon.

4. The order of vestal virgins, which was founded before the building of Rome, was abolished by Theodosius the Great, after having existed for upwards of a thousand years. The order of vestals was very rich.

IV. LUPERCI were the priests of Pan, and thought

to be the most ancient order at Rome. They were divided into three companies, viz., Fabiani, Quintiliani, and Julii.

1. *Lupercalia* was the festival of Pan. It was celebrated annually in the month of February. On this occasion, after the sacrifice of a goat and dog, two naked boys, sprinkled with their blood, ran through the city, beating every person whom they met, with lashes provided for the purpose.

V. SALII were the twelve priests of Mars. They were appointed to take care of the sacred ancilia or shields, one of which was supposed to have dropped from heaven, in the reign of Numa, and to have been the cause of healing a great plague, which had destroyed many people. Numa, it is said, after consulting the nymph Egeria, ordered eleven shields to be made exactly like the holy one, that the enemies of Rome who might wish to deprive the city of so valuable a possession, might not be able to distinguish it from among the rest.

1. The *Festum Anciliorum* was celebrated in the month of March. Each of the priests, during the procession, was arrayed in a scarlet embroidered tunic, with a broad belt bound by brazen clasps. On his left arm was one of the ancilia, by his side a sword, on his head a helmet with a long apex or cone, and in his right hand a spear. During the

procession the priests clashed these arms together, and danced at the same time to the sounds which they were making.

2. The luxurious living of the priests of Mars became proverbial—hence, "*saliares dapes*" for sumptuous entertainments. The three seniors of the order of the Salii were called Præsul, Vates, and Magister.

VI. POTITII and PINARII were the priests of Hercules, instituted by Evander, and reported to have been instructed in his rites by Hercules himself.

VII. GALLI were the priests of Cybele, who is identical with Rhea. They were a mendicant order of priests. Various names were given to them, viz., Curetes, Idæi, Corybantes, and Dactyli. Their chief priest was called Archigallus.

1. *Hilaria* was the name of the festival of Cybele. The priests celebrated it with all the antics and gestures of mad people, dancing, like the Salii, in armour, and shouting, making a confused noise with various musical instruments, particularly drums and cymbals; sometimes also cutting themselves with knives, and uttering the most dreadful imprecations.

BOOK III.

OF THE CIVIL GOVERNMENT OF THE ROMANS.

CHAPTER I.

CONCERNING THE VARIOUS FORMS OF GOVERNMENT.

I. THREE forms of Government were at different periods established at Rome—the REGAL, REPUBLICAN, and IMPERIAL. The Regal continued for nearly 250 years; the Republican, for about 450; and the Imperial, until the abdication of Augustulus, for a little more than 500 years.

II. The REGAL government conferred upon the King the honour of generalship over the national armies, in war; the authority of chief magistrate, in peace; and supremacy in all matters relative to religion. The office of King was not hereditary but elective.

1. The King had for his counsellors a senate of aged and wise men; to these he mentioned his plans, which obtained the sanction of the senate, and were afterwards referred for ratification to the people.

2. To connect his subjects more firmly together,

Romulus divided them all into two orders—Patricians and Plebeians. The Patricians constituted the higher or governing class; as the patrons of the Plebeians, it was their duty to protect them, give them counsel, and to be to them, in all respects, what a father is to his family. It was the duty of Plebeians, on the other hand, in every case, to support their patrons, both with their most active exertions and their property. He who broke these engagements was deemed infamous, and an outlaw.

3. The people, therefore, though in name the least, were in reality the highest order in the original state of the regal government of the Romans. But the policy of Servius Tullius deprived them of their power.

4. Under former Kings, Roman citizens voted in any public affair—either individually, when a majority of votes decided—or by parishes [Curiæ, see Book III., chap. III., § X.], and then the majority of parishes carried the question. In both cases the vote of a poor man was equal to that of the richest; so that *numbers* always had the preponderating influence in the state. Now it was the policy of Servius Tullius to have the constitution governed by a balance of *property*, rather than by a balance of *numbers*. To effect this, he divided all the subjects of the state into six classes, according to their pro-

perty, and again subdivided each of these classes into smaller divisions, called centuries. He then ordained that assemblies of these centuries should be held; that the most important business of the state should be transacted in them; and that every business brought before them should be decided by the votes of the centuries, and not, as before, by the votes of individuals or parishes.

5. The scheme he devised was thus regulated:—

Those who possessed	*Asses.*	value in British currency	£	s.	d.	were admitted into the	*Class.*	which contained	*Centuries.*
	100,000		322	18	4		First,		98
	75,000		242	3	9		Second,		21
	50,000		161	9	2		Third,		21
	25,000		80	14	7		Fourth,		21
	11,000		35	10	5		Fifth,		31
	—			—			Sixth,		1
							Total		193
							Subtract first class .		98
							Remainder . . .		95

6. By this table, it will be seen that the first class, which was composed of all the wealthiest citizens, and which contained in reality a smaller number of persons than any other of the classes, had yet

three votes more than all the other classes together; so that the power was entirely wrested out of the hands of the poor. It was one consolation to the poorer classes, however, that the necessary taxes were now to be levied according to the centuries: so that, if the rich possessed in the assemblies of centuries a hundred times more influence than the poor, they were obliged to pay a hundred-fold more in taxes towards the necessary expenses of the state.

III. The REPUBLIC of Rome was at first composed of an ultra aristocracy and a jealous democracy, kept together by persons who, under different names, exercised the full authority of kings.

1. The union of three forms of government varying so much from each other was likely to produce a system which would, generally speaking, be free from the greater evils incident to each, and in which we might expect to find a proper balance of power nicely preserved.

2. Yet the Roman Republic was far from being a happy, regular, or peaceful government. The senate and people were frequently at variance; and the result of their dissensions would on several occasions have proved fatal, if extraordinary officers had not been opportunely created, endowed with absolute authority to put into hasty execution the mature counsels of wisdom which such emergencies required.

3. The Republic owed its glory mainly to the emulation and ambition of its Consuls, who, being annually elected, endeavoured to advance the general good as much as possible, during the continuance of their authority. Its stability was dependent on that love of country which animated every bosom, and which had been inspired by the religion of the Romans, and their liberty of citizenship.

4. The legislative bodies of the Republic, its officers, and laws, are described in the following chapters.

IV. The IMPERIAL government vested all the authority in one man, who, though absolute (*legibus solutus*), governed under the forms of the Republic.

CHAPTER II.

OF THE LEGISLATIVE AUTHORITIES.

I. THE legislative authorities of the Republic were the SENATE, and the COMITIA CURIATA, CENTURIATA, and TRIBUTA.

II. The SENATE was the supreme court of the ancient Romans.

1. Its ordinary sittings, which were usually in

some temple (for there was no regular senate-house), took place on the kalends and ides of every month, and, formerly, on the nones also. All the senators were compelled, under penalty of a fine, to be present. In cases of emergency the senate could be convened at any moment. An extraordinary session of this kind was called *senatus edictus*, in contradistinction to the regular senate, *senatus legitimus*.

2. The magistrates who had power to convene the senate were the Dictator, Consuls, Prætors, Tribunes, and Interrex.

3. The power of the senate chiefly consisted in the direction of the public money, the guardianship of religion, the gift of provinces to the Consuls and Prætors, the cognisance of public crimes, the reception of foreign ambassadors, the decision of disputes between the rival cities of their allies, the absolute interpretation of the laws, the postponement of the assemblies of the people, and the power of creating a Dictator.

4. Sometimes Consuls were invested by the senate with dictatorial or absolute authority over the lives and property of the people, and with full powers to raise armies and carry on war, without the sanction of the people. The decree of the senate conveying this authority was couched in these words :—"*Dent operam Consules ne quid detrimenti respublica cape-*

ret"—(let the Consuls take care that the public receive no harm); and this was called the *extremum* vel *ultimum decretum*.

5. Senators, before they came to the senate, were obliged, by a decree of Augustus, to make their private devotions before the altars of that god in whose temple the senate should be held, with offerings of frankincense and wine. They were also obliged to take the gods to witness that they would give their opinions honestly and without flattery. Having done this they took their places.

6. Before the business of the senate commenced, the presiding magistrate first offered sacrifices and consulted the Aruspices. The president then asked, concerning the subject of the meeting, the opinion of all present, beginning with the Consuls elect, and *Princeps Senatus* (he that was first on the roll of senators, which was kept by the Censor); and so on with the others, according to their rank and standing. Sometimes, however, the votes were taken without reference to rank.

7. A decree of the senate was made by a separation of the members (*per discessionem*), that is, by those who were of one opinion going to one side of the house, and those who were of the contrary sentiment going to the other side; hence the phrase, "*Ire pedibus in sententiam alicujus*,"—to go on foot

into one's opinion. The votes were sometimes given by word of mouth, sometimes by holding up the hand.

8. An ordinary meeting of the senate was called *senatus legitimus:* an extraordinary meeting, *senatus edictus:* to ask an opinion relative to a motion, *rogare sententiam:* to cause delay to a motion, *moram facere:* to make a motion, or lay any business before the senate, *referre ad senatum:* a decree of the senate, *senatus consultum* vel *decretum:* an opinion of the senate, when the passing of its decree was prevented by a Tribune, *senatus auctoritas:* and the interference of a Tribune was called *intercessio.*

9. After all the business was ended, the presiding magistrate exclaimed, "*Non amplius vos moramur*" (we detain you no longer); and by these words he was said, *mittere senatum,* to dismiss the senate.

III. SENATORS were distinguished by a particular habit called *tunica laticlavia,* a garment with broad edges, and by shoes called *calcei lunati.* [See Book V., chap. I.]

1. The age which qualified for admission into the senate was twenty-seven, when the office of treasurer (*Quæstor*) might be held; and the least value of entire property a senator was obliged to possess was 800 *sestertia.* Augustus raised this qualification to 1,200, and supplied the missing sum to those sena-

tors who were not so rich. A sestertium was equal to £8 1s. 5½d. The qualification of a Roman senator was, therefore, less than is required by law for admission into the British House of Commons; for £600 per annum (the requisite property in lands of a member of Parliament) would have been worth 2,500 sestertia.

3. The number of senators varied with the times. Under Romulus, it was at first 100, afterwards 200. At the period of Tarquin's expulsion the number had already reached 300, and was doubled by the addition of 300 Roman knights to the senate during the time of the Gracchi. Julius Cæsar raised the number of Roman senators from 600 to 1,000; but Augustus, finding the reverse of wisdom in such a multitude of counsellors, reduced the number again to 600; mollifying the expelled members, however, by allowing them to retain many of their privileges.

3. The senators whom Brutus added, after the expulsion of Tarquin, were called *Conscripti* (the enrolled). In process of time, this title was applied to all senators indiscriminately.

IV. COMITIA were assemblies of the people, lawfully convened, to decide, under the presidency of some magistrate, concerning the expediency or inexpediency of public measures.

V. COMITIA CURIATA were assemblies of the

various curiæ or parishes into which the city was divided. They met in that part of the Forum called *Comitium*.

1. These assemblies were held for the purpose of conferring military command, and establishing laws relative to religion or testaments; but they were not so frequent towards the end of the Commonwealth as at the beginning.

2. No person was entitled to vote in the Comitia Curiata who did not actually reside in some one of the parishes into which the city of Rome was divided.

VI. COMITIA CENTURIATA were assemblies of the various centuries into which the six classes of the people were divided.—[See Book III., chap. I., § iv.]

1. Those who belonged to the first class were termed *classici*, by way of pre-eminence: hence *auctores classici*, respectable or standard authors; those of the last class, who had no fortune, were called *capite censi*, or *proletarii*; and those belonging to the middle classes were all said to be *infra classem* —below the class.

2. Comitia Centuriata were the most important of all the assemblies of the people. In these, laws were enacted, magistrates elected, and criminals tried. Their meeting was in the Campus Martius.

3. It was necessary that these assemblies should have been summoned seventeen days previously to their meeting, in order that the people might have time to reflect on the business which was to be transacted.

4. Candidates for any public office, who were to be elected here, were obliged to give in their names before the comitia were summoned. Those who did so were said to *petere consulatum* vel *prœturam, &c.*; and they wore a white robe, called *toga candida*, to denote the purity of their motives; on which account they were called *candidati*.

5. Candidates went about to solicit votes (*ambire*), accompanied by a nomenclator, whose duty it was to whisper the names of those whose votes they desired; for it was supposed to be an insult not to know the name of a Roman citizen.

6. *Centuria prærogativa* was that century which obtained by ballot the privilege of voting first.

7. When the centuria prærogativa had been elected, the presiding magistrate, sitting in a tent (*tabernaculum*), called upon it to come and vote. All belonging to that century then immediately separated themselves from the rest, and entered into that place of the Camptius Martius called *septa* or *ovilia*. Going into this, they had to cross over a little bridge (*pons*); hence the phrase *de ponte dejici*—to be deprived of the elective franchise.

8. At the farther end of the *septa* stood officers, called *Diribitores*, who handed waxen tablets to the voters, with the names of the candidates written upon them. The voter then putting a mark (*punctus*) on the name of him for whom he voted, threw the tablet into a large chest; and when all had done so, the votes were counted.

9. If the votes of a century for different magistrates, or respecting any law, were equal when counted, the vote of the entire century was not reckoned among the votes of the other centuries; but in trials of life and death, if the tablets *pro* and *con* were equal, the criminal was acquitted.

10. The candidate for whom the greatest number of centuries voted was duly elected (*renunciatus est*); when the votes were unanimous, he was said *ferre omne punctum*—to be completely successful.

11. When a law was proposed, two ballots were given to each voter: one with U. R. written upon it, *Uti Rogas*—as you propose; and the other with A. for *Antiquo*—I am for the old one.

12. In voting on an impeachment, one tablet was marked with A. for *Absolvo*—I acquit; hence this letter was called *litera salutaris;* the other with C. for *Condemno*—I condemn; hence C. was called *litera tristis*, the sad letter.

VII. COMITIA TRIBUTA were assemblies of the tribes, instituted for the purpose of restraining the

influence which the rich possessed in the comitia centuriata.

1. In comitia tributa, rich and poor who had the right of citizenship possessed equal votes; and every individual who had the full right of a Roman citizen, whether he dwelt in Rome or not, was entitled to a vote.

2. The number of tribes was at first three. Others were gradually added, until thirty-five had been incorporated. The country tribes (*tribus rusticæ*) were accounted most honourable.

3. In these assemblies, all inferior sitting magistrates, such as Ædiles, Quæstors, &c. were created; priests, such as Pontifices, Augures, Feciales, &c. were ordained; the laws called *Plebiscita* were made; and trials were held concerning fines.

4. Comitia tributa were held in the Campus Martius, when magistrates were to be elected; but when laws were to be made, or trials held, they were commonly in the Forum, and sometimes in the Capitol and Circus Flaminius.

5. These assemblies were summoned in the same manner as other comitia; but thunder or lightning put a stop to their transactions. It was a constant rule, from the beginning of the Republic, *Jove fulgente cum populo agi nefas esse*—'tis impious to transact business with the people, if Jupiter thunder.

CHAPTER III.

THE ORDINARY MAGISTRATES UNDER THE REPUBLIC.

I. THE principal ordinary magistrates under the Republic were the CONSULS, PRÆTORS, CENSORS, TRIBUNES of the PEOPLE, ÆDILES, and QUÆSTORS.

II. CONSULS, two in number, were the chief magistrates of the Roman Republic. They were first created upon the expulsion of the Tarquins from Rome, and the establishment of the Republic. The first Roman consuls were Lucius Junius Brutus, and Tarquinius Collatinus. But Collatinus, as a member of the family of the Tarquins, was not allowed to fulfil his year of consulship. He was deposed, and Publius Valerius was elected in his stead.

1. The Consuls had authority over all others, except the Tribunes. They commanded the armies in war, levied soldiers, appointed the pay, and named the officers of the troops. They assembled the senate and people when they chose, laid before them what they pleased, and executed the popular decrees. They received all letters from foreign provinces and

kingdoms; gave audience to ambassadors; and, in fine, succeeded to all the powers, without the name, of kings.

2. The insignia of Consuls were: a robe, called *toga prætexta*—an ivory chair of state, called *sella curulis*—an ivory sceptre, *scipio eburneus*—and the *fasces*, a bundle of rods tied together with an axe in the centre, carried before them, as symbols of authority and of the right of dispensing punishment, by sergeants called *lictors*.

2. Consuls were elected annually. Their election took place towards the latter end of July or the beginning of August; but their entrance into office was not until the 1st of January following. This interval was allowed them that they might make themselves well acquainted with the affairs of the Republic; and during its continuance they were called *Consules designati*.

3. The Licinian law ordained that one of the Consuls should be Plebeian; at first they had been selected exclusively from among the Patricians. The insignia above mentioned were enjoyed by the Consuls alternately every month; but their authority was equal, except in some minor matters, where he who had most children was allowed the precedence.

4. It was requisite, before obtaining the consulship, that the candidate should have previously filled

the offices of Quæstor, Ædile, and Prætor. The legal age, therefore, for entering on the consulship must have been forty-three. This law, however, like most others, was not observed on every occasion. Scipio Africanus, Marius, Pompey, and others, were made Consuls before they had attained the legal age. Scipio was Consul at twenty-four.

5. Consuls, immediately on their entrance into office, cast lots (provided they could not otherwise agree) for the provinces they were to have in charge. Sometimes this matter was previously settled by the senate.

6. Under the Emperors, the authority of the Consuls became little more than nominal, though their insignia were apparently more honourable than ever. Under the Emperor Justinian, in the year U.C. 1293, Consuls ceased to be elected.

III. PRÆTORS were officers elected annually. They were next in dignity to the Consuls. Their duty was to administer justice to the people on account of the multiplicity of business which devolved upon the Consuls, and the occasional absence of these chief magistrates from Rome.

1. The whole authority of the Prætor was comprehended in the words *do*, *dico*, *addico*,—I give, pronounce, adjudge; *i.e.*, it was confined to the giving of forms of writs, &c., the pronouncing sen-

tences, and the adjudication of the goods of a debtor to a creditor, or matters of this kind.

2. There were two Prætors for the city of Rome —one for strangers, who was thence called *Prætor Peregrinus;* and the other for citizens, *Prætor Urbanus.* On their entrance into office, they drew lots among themselves for these situations.

3. Beside the city Prætors, there was an indefinite number of others sent to the provinces, over many of which they were supreme governors.

4. Prætors were honoured with the toga prætexta, the curule chair, and with two lictors within the city and six without, bearing the fasces without the securis.

5. When the Prætor Urbanus entered upon his office, he swore to observe the laws, and then published an edict or system of rules, according to which he was to administer justice for the year. These, if framed by himself, were called *Nova Edicta;* if copied from others, *Tralatitia.* All these edicts were collected, in the reign of the Emperor Hadrian, into one code, called *Edictum Perpetuum.*

IV. CENSORS were two officers, chosen every five years, to guard and inspect the morals and estimate the fortunes of the people. They were generally chosen from among those individuals who had filled the consular office with most respectability; and on

this account they were honoured with all the insignia of Consuls, except the fasces. The period of a Censor's authority was shortened by the dictator Mamercus Æmilius to eighteen months.

1. Censors had it in their power to exclude a senator from the senate, and make him pay a fine; they could deprive a knight of his horse; remove a respectable citizen from his own tribe to one that was lower; and deprive any one of all the rights of citizenship, except liberty, for any base or improper conduct. A Censor could, however, be compelled to give his reason for disgracing a Roman citizen.

2. The authority of Censors did not extend to public, but private crimes, such as debts contracted without reason, cowardice in war, or perjury. If a man remained too long unmarried, he was obliged to pay a fine, called *Æs uxorium*.

3. As the sentence of Censors (*Animadvertio Censoria*) only affected a person's character, it was therefore properly called *Ignominia*. Yet even this sentence was not unchangeable; the people or next Censors might reverse it.

4. In addition to the revision of morals, Censors had the charge of paving the streets—making roads, bridges, and aqueducts—preventing private persons from occupying public property—and frequently of imposing taxes. The power of the Censors was so con-

siderable, that no man was allowed to fill the office more than once. The Censor's position was esteemed so honourable, that Marcus Cato, as we are informed by Plutarch, applied for it ten years after he had been Consul, considering it the crown of all the offices the state could bestow.

5. A census was taken by these officers, every five years, of the number of the people, the amount of their fortunes, the number of their slaves, &c. After this census had been taken, a sacrifice was made of a sow, a sheep, and a bull—hence called *suove-taurilia*. As this took place only every five years, that space of time was called a *lustrum*, because the sacrifice was a lustration offered for all the people; and therefore *condere lustrum* means to finish the census.

V. TRIBUNES were ten officers, elected annually in the comitia tributa, for the purpose of defending the rights of the people against the tyranny of the patricians.

1. Tribunes were always plebeian, either by birth or adoption. They entered on their office on the 10th of December, but were allowed no external marks of dignity, except a viator or beadle, who accompanied them.

2. The entire authority of Tribunes was comprehended in one word, *Veto*—I forbid. Their interfer-

ence in any case, with this word, was called *Intercessio*.

3. The persons of Tribunes were sacred. This made them gradually so presumptuous, that they did almost whatever they pleased. They negatived the decrees of the senate, prevented the enrolment of the armies, the payment of tribute, the election or the actions of other and superior magistrates.

4. One Tribune might negative by his veto the proceedings of all the others. This law furnished those who wished to check the tribunitian authority with the most effectual means of doing so. They had only to gain over one of the Tribunes to their party, and when his veto was interposed the others were of little value.

5. Comitia tributa were convened by the Tribunes, and the laws of the people (*Plebiscita*) enacted under their authority.

6. In the time of the Emperors, the office of Tribune continued, but the power was only a shadow. Their authority was decreed by obsequious senators to the Emperors themselves; hence they were *Tribunitia potestate donati*.

VI. ÆDILES were created to take care of all public buildings and works of the city; also to superintend markets, taverns, &c.

1. There were three kinds of Ædiles—*Curules*,

Plebis, and *Cereales*. Ædiles Plebis were chosen from among the people: Ædiles Curules, who were the more respectable, from among the patricians. The Ædiles Cereales were appointed by Julius Cæsar to superintend the corn. They were chosen from the patrician order. The Curules derived their name from the privilege which they enjoyed of using the ivory chair of state (*Sella Curulis*).

2. The exhibition of public games belonged to the Ædiles, especially the Curule; and as these Ædiles were frequently young men, aspiring to the higher honours, they usually went to the greatest expense in preparing the public amusements, in order to gain favour with the people.

3. The persons of Ædiles were sacred, as well as those of Tribunes. They enjoyed an honourable distinction in the senate, and were allowed to wear the toga prætexta.

VII. QUÆSTORS were the lords of the treasury, which was kept in the temple of Saturn. They entertained foreign ambassadors, exacted public taxes, preserved the silver military standards, superintended the funerals of those citizens who were buried at the public expense, had a seat in the senate, and were possessed of a certain jurisdiction.

1. Two Quæstors remained at Rome, called *Quæstores Urbani*. Besides these, there were

Quæstores Provinciales or *Militares*, whose office it was to attend Consuls or Prætors to their provinces. *Quæstores Parricidii* were officers sent by the senate into the provinces to administer justice to criminals. They were generally chosen annually, and were attended by lictors bearing fasces.

2. When the governor of the province was absent, Quæstors usually filled his place. For the legions, they performed all the duties that usually devolve upon the commissaries of our armies; and that part of the camp where was their tent, was called *Quæstorium*.

CHAPTER IV.

OF THE EXTRAORDINARY OFFICERS UNDER THE REPUBLIC.

I. The principal extraordinary officers under the Republic were the Dictator, Decemviri, and Military Tribunes.

II. The Dictator was an officer created only in times of great danger and emergency, by the advice of the senate and nomination of the Consul. He

was supreme both in peace and war, and above all law.

1. He was officially attended by twenty-four lictors, with their fasces and secures, and had an officer to assist him, called *Magister Equitum*, who was of great respectability, being commonly chosen from among those who were of consular or prætorian dignity. The Dictator was empowered to depose this officer at pleasure.

2. It was the design of the Republic, that a Dictator should resign his authority so soon as the business for which he was created had been settled. In no case was his power to continue for more than six months after the date of his election. When this occurred it was in violation of the law of the Republic, and brought odium upon the Dictator's office.

3. Though the authority of the Dictator was absolute, yet it must have been a great check on him, that he was liable to be arraigned for any impropriety of conduct by the people, as soon as he had abdicated. Irresponsible during his tenure of office, it was not considered advisable that the Dictator should consider himself exempt from future responsibility.

4. While a Dictator continued in office, all other officers either entirely relinquished their duties, or acted without their usual insignia.

III. DECEMVIRI were ten men appointed, U.C.

300, to frame a code of laws which would be constant and immutable. The twelve tables, which were the constant rule of public and private right, were framed by them.

1. The Decemvirs were endowed with supreme power so long as they were engaged in executing the work for which they were appointed; but after two years they abused their authority, and made an attempt to retain their power permanently. The tyrant Appius Claudius, by his attempt on the liberty of Virginia, the daughter of a respected citizen, brought down upon himself and his colleagues the wrath which had long been secretly nourished by the people against the Decemvirs. Their downfall was complete. They all perished in prison or in banishment.

IV. MILITARY TRIBUNES, with consular power, were officers, six in number, created instead of Consuls, at the instigation of the people, who wished to have some share in civil honours.

1. Of the six Military Tribunes, three ought to have been plebeian and three patrician; but this maxim was little attended to, the patricians continually obtaining the preponderance; and the order itself subsisted only from the year U.C. 310 to U.C. 387, after which time the regular consulship was again established.

CHAPTER V.

OF PROVINCIAL OFFICERS.

I. THE principal provincial governors employed under the Roman name were Proconsuls, Proprætors, Quæstors, Legati, and Procurators.

II. The difference between PROCONSULS and PROPRÆTORS was little more than nominal.

1. Every province, whether consular or prætorian, was divided into a certain number of circuits (*conventus*); the principal towns in each of which were visited by the governor (Proconsul or Proprætor) in rotation, until he had finished the annual term of his authority. During the year he managed to visit every place of importance within his jurisdiction. The object of this visitation was to administer justice to the people, like our judges, and to decide between them those matters which were of the greatest importance. Matters of minor importance were left to the decision of the younger officers.

2. The retinue of Proconsuls and Proprætors was composed of young officers, the sons of noblemen, who went out to learn the art of war, and become acquainted with public affairs. These, from the

intimacy which they usually had with the governor, were called *Contubernales*. They were also prevented by a law of Julius Cæsar from going abroad, except in the retinue of provincial officers.

3. If a provincial governor behaved improperly in office, he was liable to a trial, after he had vacated his situation. Usual charges were—for extortion (*repetundarum*), for embezzling the public money (*peculatus*), or for treason (*crimen majestatis*). The two former of these charges, extortion and embezzlement, might have been brought against the great majority of Proconsuls and Proprætors.

III. QUÆSTORS were next in dignity to the Proconsuls and Proprætors. They were employed in collecting the public revenues.

IV. LEGATI were those next in authority to the Quæstors, and appointed either by the senate or president of the province, who was then said to *aliquem sibi legare*.

1. The office of the Legati was very dignified and honourable. They acted as lieutenants or deputies in any business for which they were appointed, and were sometimes allowed the honour of being attended by lictors.

V. Under the Emperors, besides the governor of a province, there was an officer called PROCURATOR. It was his duty to manage the affairs of the revenue.

1. A Procurator was sometimes intrusted with the authority of Proconsul in some district of a province which was too large for the visitation of the governor. Pontius Pilate was Procurator of Judea, which was only a part of the province of Syria.

CHAPTER VI.

OF IMPERIAL MAGISTRATES.

I. DISTINGUISHED imperial officers were the PRÆFECTUS URBI (or URBIS), prefect of the city, PRÆFECTUS PRÆTORIO, commander of the Prætorians; PRÆFECTUS ANNONÆ, who procured corn; PRÆFECTUS MILITARIS ÆRARII, who had charge of the money for the army; and PRÆFECTUS CLASSIS, the commander of the fleet.

II. PRÆFECTUS URBIS was, as it were, the substitute of the Emperor (*vicarius*); an officer whose authority was very great, not only in the city, but within a hundred miles of it (*intra centesimum ab urbe lapidem*). Except that the Præfectus Urbis possessed considerably more power, his office was very like that of Lord Mayor amongst us.

1. The Præfect of the city executed many of the duties of Prætor and Ædile. He administered jus-

tice between masters and slaves; punished civil fraud, and all transgressions against public order; and superintended the provisions and buildings of the public. A very important power possessed by the Prefect of the city, was that of banishing persons from Rome.

III. PRÆFECTUS PRÆTORIO, the commander of the Prætorian cohort, or Emperor's body-guard.

1. The authority of this officer depended on the caprice of the Emperor; but it was sometimes so great, as to be, in fact, little, if at all, inferior to the Emperor's (*non multum abfuerat ab principatu*). Trials and appeals were brought before the Prætorian Prefect, and from his decision there was no appeal but to the Emperor himself. The authority of the Prætorian Prefect, at first merely military, afterwards partook of a civil character.

2. The office of Prætorian Prefect was divided by Constantine among four Prefects; and their jurisdiction was extended over the entire empire.

IV. PRÆFECTUS ANNONÆ—he who had the charge of procuring corn for the people. As the subsistence of the Romans depended, in a great measure, on the exertion of this officer, he was consequently possessed of much authority.

V. PRÆFECTUS MILITARIS ÆRARII—the treasurer of the army fund, instituted by Augustus.

VI. PRÆFECTUS CLASSIS—the lord admiral. Two fleets were stationed, by Augustus, one at Ravenna, on the Hadriatic, and the other at Misenum, on the Tuscan Sea. Each of these had its own Præfect. Ships were also stationed in other positions.

VII. Besides these, there were many offices of great importance constituted under the Emperors; but in general the names of those who filled them sufficiently explain their duties.

CHAPTER VII.

OF INFERIOR OFFICERS.

I. INFERIOR public characters, whose names are most frequently met with in Roman history, are—PRÆCONES, SCRIBÆ, LICTORES, ACCENSI, VIATORES, and the CARNIFEX.

II. PRÆCONES—public criers or heralds. They commanded silence in court by saying "*silete*," or "*tacete*;" and at sacrifices, by crying aloud "*favete linguis*," or "*ore favete*." In assemblies of the people, they called upon the tribes and centuries to vote, proclaimed the names of those who were elected, and performed many other duties of this kind.

Their office was much more profitable than honourable.

III. SCRIBÆ were scriveners or notaries, who wrote out the laws and proceedings of magistrates. They kept the public accounts, and were employed by private individuals to execute for them writings similar to those which we get done by our attorneys. Their profession was a regular one, and not disreputable.

IV. LICTORES, who carried the fasces and securis before Consuls and other high officers. They opened a way through the crowd for the Consul, saying words like these—"*cedite, Consul venit,*" or, "*date viam Consuli.*" It was their duty also to inflict punishment on the condemned. They carried an axe in a bundle of rods as the insignia of their office. Their Chief was called "Primus Lictor."

V. ACCENSI—those who summoned people to the comitia. Before the invention of chronometers, an Accensus called out in court when it was the third hour, *i. e.* nine o'clock, when it was mid-day, &c. An Accensus also attended on the Consul who had not the Lictors.

VI. VIATORES—public attendants on the Tribunes. Those who formerly summoned senators from the country were also called Viatores.

VII. CARNIFEX—the public executioner or hang-

man. His office was held in equal detestation among the Romans and among ourselves. He was not permitted to reside in the city, but at a place called Sestertium, where slaves were burned or thrown out unburied, and which was full of gibbets and crosses. He was usually chosen from among the lowest classes.

CHAPTER VIII.

THE VARIOUS ORDERS OF THE PEOPLE.

I. ROMULUS divided all his subjects into two distinct orders, PATRICIANS and PLEBEIANS; the former being the wealthy and respectable, and the latter the poorer of the people.—[Vide Book III., chap. I., § vi.]

II. The EQUITES [Esquires or Knights] were a third order of Romans, intermediate between the Patricians and Plebeians. They formed a most useful and influential portion of the community. No one could be admitted into this order who was not worth, in entire property, £3,229 3s. 4d.—(400 sestertia).

1. The Equites were allowed a horse and a gold ring at the public expense; hence the phrases *annulo*

aureo donari (to be endowed with a golden ring), to be made a knight; and *adimere equum* (to take away his horse), to degrade a knight.

2. The duty of Equites was at first only to serve as cavalry in the army; but afterwards they were permitted to act as judges or jurymen, and to farm the public revenue (*vectigalia conducere*). The equites were chosen from among the patricians and plebeians indiscriminately.

IV. There was another division of the Roman people into Nobiles (nobles), Novi (new men), Ignobiles (ignoble men).

1. Nobiles were those whose ancestors had borne any curule office, that is, any of the offices of Censor, Prætor, Consul, or Curule Ædile.

2. Novi were those who were the first of their family that had risen to any curule office. The Nobiles had what was called the *jus imaginum*, or right of keeping the images of their ancestors, which was equivalent to the right of bearing a coat of arms among us. These images were rudely constructed of wax, and painted. The Novi had only the right of making their own images. And the Ignobles were those who had no privilege either to make images of their ancestors or of themselves.

CHAPTER IX.

THE NAMES OF THE ROMANS.

I. THE Romans were divided into various clans (*gentes*), and every clan into several families. The members of one gens were called *Gentiles*. At first only Patricians had a gens; but when the Plebeians obtained a share of state offices and the right to marry into Patrician families, this distinction gradually vanished.

II. Those Romans who were of respectable lineage had generally three names—the *Prænomen*, the *Nomen*, and the *Cognomen*. The prænomen denoted the *individual*, and was therefore the first written, being generally represented by the initial letter only, as L. for Lucius, T. for Titus, C. for Caius; the nomen came next, and pointed out the gens, as Julius—and the concluding cognomen showed the familia (as for instance Cæsar) to which an individual belonged. Thus, in the name Publius Cornelius Scipio; Publius, is the prænomen—Cornelius, the nomen—and Scipio, the cognomen; from which we perceive that Publius was of the clan called the Cornelian (*gens Cornelia*), and one of the family of

the Scipios. A supplementary name, Agnomen, was not unfrequently added, in honour of some action or victory achieved by the bearer—Germanicus is an agnomen of this kind.

III. When children were nine days old, they got their prænomen. The eldest son usually received that of his father, and the other sons were named from their uncles or other relations.

IV. Girls were usually called by the name of the gens. In the gens Cornelia were the families of Scipiones, Lentuli, Cethegi, Dolabellæ, Cinnæ, Syllæ, &c.; any daughter, therefore, of these families might be called Cornelia. If there were two daughters, the elder would be called Cornelia *Major*—the younger, Cornelia *Minor;* and if there were more daughters than two, they were commonly distinguished by their number: thus, *Prima, Secunda, Tertia, Quarta, &c.;* or more softly thus, *Tertulla, Quartilla, &c.*

CHAPTER X.

SLAVES.

I. ALL Roman citizens who might act as they pleased were called *Liberi:* those who were born of parents that had always been free, *Ingenui.*

II. Persons became slaves (*Servi*) among the Romans in three ways.

1. By being born in servitude, and such persons were called *Vernæ.* The children of any female slave were legally the slaves of her master.

2. By sale. Criminals, for various offences, might be deprived of their freedom. In such cases, the goods of the condemned were usually confiscated, and his body scourged. He was then led beyond the Tiber to be sold.

3. Enemies taken in the field, or at the storming of a hostile city, were sold by auction. Immense numbers of slaves were disposed of during the wars of Cæsar, in Gaul.

III. At Rome there was a continual market for slaves. Those who pursued that trade were called *Mangones* or *Venalitii.* These were obliged always to give a warranty with those whom they sold.

Hence slaves who were exposed for sale were commonly naked, and bore about their necks a scroll, on which their good and bad qualities were specified. A slave was frequently sold "on approval" to a purchaser, it being stipulated that he should be returned within a certain time, if the purchaser should be dissatisfied with him.

IV. Slaves were made free by getting their names enrolled on the Censor's books, with their master's consent; or by will, or by manumission.

1. In manumitting a slave, the following ceremonies were observed: The master brought the slave before the Prætor or Consul, and laying his hand upon his head, said, "I wish this man to be free, after the manner of the Romans," and let him go. The magistrate then laying a rod upon his head, called *Vindicta*, declared him free. After this his master, or the lictor, turning him round, struck him several times on the face or back with the same rod, and he was then invested with the cap called *Pileus*, in token of his liberty; hence *Pileo donari* means to be made free.

2. The number of slaves in Rome was immense; it being not an unusual thing for one citizen to possess some thousands of them. They were frequently objects of suspicion and anxiety to the state, and regulations were made to restrain owners from

manumitting them in too great numbers. No master had a right to free above 100 slaves, however large his retinue may have been.

CHAPTER XI.

THE JUDGES, JUDICIAL PROCEEDINGS, AND PUNISHMENTS OF THE ROMANS.

I. THE judicial proceedings of the Romans were either civil or criminal: the civil, were *private* cases, and the criminal, *public*.

II. PRIVATE CASES.

1. The judges who presided in private cases were —the PRÆTOR, who was the supreme magistrate, and the ARBITRI, RECUPATORES, and CENTUMVIRI, who received their appointment and confirmation from the Prætor. In the earlier periods, the Kings, and afterwards the Consuls, and military Tribunes, presided at private trials.

(1). Arbitri were appointed to judge in easy cases which did not properly come under the cognizance of the laws. Their office and duty seem to have been very much the same with those of a jury in a court of equity among us.

(2). Recupatores were appointed to decide questions of receiving or recovering things lost or taken away.

(3). Centumviri were the usual judges in private causes. Their number was properly 105—three from each of the 35 tribes. Cases respecting testaments and inheritances were commonly referred to them. Under the Emperors, the Centumviri formed the council of the Prætor; and they were sometimes intrusted with trials of the greatest importance.

2. The following is the manner in which private suits were carried on.

The plaintiff (*actor*) summoned the defendant (*reus*) by a verbal message, and the latter was bound either to go immediately, or give a bond for his appearance. When both parties came before the Prætor, the plaintiff demanded a writ to prosecute, and required of the defendant bail for his appearance on a certain day.

On the appointed day, the Prætor ordered the writs to be read, and the parties to be called. If both were present, the plaintiff preferred his suit, and demanded a judge or judgment. No judges, however, could be determined upon without the concurrence of the defendant.

It was usually on the third day after the ap-

pointment of the judges, that the trial took place. The judges, before they took their seats, made solemn oath at the altar, to the effect that they would decide according to law. The plaintiff and defendant on their part were required to swear that they did not undertake the lawsuit from a mere desire for litigation. The advocates then began their pleadings, and the examination of witnesses on both sides. To prevent the advocates from launching out into tedious flights of eloquence, they were required to speak by an hour-glass (*clepsydra*), the time allowed being proportionate to the importance of the action to be tried.

After all had finished, the judges gave sentence. If the judges were not unanimous, the majority were sufficient to decide; if they were equally divided, the defendant was actually cleared; and if half condemned him to pay one sum, and the other half a less sum, the small damages only were required to be paid. The Prætor had the power to reverse the decisions of the minor judges. A defendant in whose favour a verdict had been given, might proceed against his plaintiff for false accusation.

III. PUBLIC OR CRIMINAL CASES.

1. The judges in criminal cases were the PRÆTORS,

who at first were only competent to try civil cases; but afterwards their jurisdiction extended also to public cases. After their election, it was customary with the Prætors to determine by lot what description of trials they should hold; two of them took cognizance of private cases, and the rest presided, one at trials for extortion, another at trials concerning bribery, and so on.

2. QUÆSITORES or INQUISITORS were another class of judges in criminal cases. They were only invested with temporary authority to try particular actions, and so soon as the trial was over, they became private individuals as before.

3. The PEOPLE were chief judges in many criminal cases of great importance. Capital trials were brought before the Comitia Centuriata, and trials concerning a fine were held in the Comitia Tributa. In both of these assemblies the method of proceeding was the same.

4. The manner of conducting a trial before the people was this:

The magistrate who was to be the accuser (for none but a magistrate could accuse any one before the people), having called an assembly, announced it as his intention, upon a certain day, to prefer certain charges against such an individual; and, on the appointed day, he ordered the criminal to be cited

by a herald. Until the day of trial came, the accused was kept in custody; but if he could procure bail (sponsores), he was allowed to remain at large. If on the day of trial he was absent without good and sufficient cause being shown for his non-appearance, he was straightway condemned; but if he were present, the magistrate began his charge, which he repeated three times within six days, and endeavoured each time to substantiate by proof.

After the third charge, a bill was published for three successive market days, in which the crime of the accused person, and the punishment which it deserved, were expressed.

On the third market day, the accuser again repeated his charge, and the criminal or his advocate was permitted to defend. When the people heard all that could be said for and against, they gave their votes either for the condemnation or acquittal of the criminal, and the votes of the majority of the centuries decided. It was usual for the criminal, habited in a mean dress, to stand during his trial under the Rostra in view of the people.

IV. The PUNISHMENTS inflicted among the Romans were:—fine (*mulcta* vel *damnum*), bonds (*vincula*), stripes (*verbera*), retaliation (*talio*), infamy (*ignominia*), banishment (*exilium*), slavery (*servitus*), and death (*mors*).

1. The methods of inflicting death were various; the chief were—beheading (*percussio securi*), strangling in prison (*strangulatio*), throwing a criminal from that part of the prison called *Robur* (*precipitatio de robore*), throwing a criminal from the Tarpeian rock (*dejectio e rupe Tarpeia*), crucifixion (*in crucem actio*), and throwing into the river (*projectio in profluentem.*)

2. The last-mentioned punishment was inflicted upon parricides, or the murderers of any relation. So soon as any one was convicted of such crimes, he was immediately blindfolded as unworthy of the light, and in the next place whipped with rods. He was then sewn up in a sack, and thrown into the sea. In after times, to add to the punishment, a serpent was put into the sack; and still later, an ape, a dog, and a cock. The sack which held the malefactor was called *Culeus*, on which account the punishment itself is often signified by the same name.

3. In the time of Nero, the punishment for treason was that the criminal be stripped, his head held up by a fork, and he be then whipped to death. The talio was the law of retribution, making the punishment equivalent to the injury; skin for skin. It was rarely carried into effect, as it was allowable to offer pecuniary compensation.

CHAPTER XII.

OF THE LAWS OF THE ROMANS IN GENERAL.

1. So soon as Romulus had divided his subjects into thirty curiæ or parishes, he began to call assemblies of those parishes, and to lay before them the laws by which he wished the state to be regulated. This laudable practice was followed by several of his successors; and all the laws thus enacted were collected into one body by Sextus Papirius, who lived in the reign of Tarquinius Superbus. This collection was called, from him, *Jus Papirianum*.

II. After the expulsion of Tarquin, and the establishment of republicanism, many of these laws, those especially which related to the monarchy, were abolished, and the rest not had in so much respect as before; on which account the people suffered inconvenience from the judicial proceedings, which depended, for the most part, on the judgment of the court, under the direction of custom.

III. To remedy this inconvenience, commissioners were sent into Greece, that they might collect the best laws extant there; and upon their return, the Decemviri (see chap. IV., § iv.) were appointed to

draw up a perpetual code for the regulation of the concerns of religion, and the affairs of the public and of private individuals.

IV. When the laws of the Twelve Tables, framed by the Decemvirs, had been published, the people understood their rights, but knew not how to obtain them. A scheme, therefore, of forms and cases, by which prosecutions ought to be directed, was invented by learned men, and called *Actiones legis*. The Patricians, however, contrived to keep the knowledge of these from the people, as well as of the rules according to which the Pontifices regulated the calendar of court days (*Fasti*), non-court days (*Nefasti*), and half-holidays (*Intercisi*). But Cn. Flavius, a man of ignoble birth, got a proper description and account of these things, and published them. His book was called *Jus Civile Flavianum*. For this service the people elected Cn. Flavius to the dignity of Ædile, and afterwards to that of Prætor.

V. In addition to the laws of the Twelve Tables, the other great sources of Roman jurisprudence were: the laws enacted in the Comitia Centuriata (*Populiscita*), the laws passed in the Comitia Tributa (*Plebiscita*), the decrees of the senate (*Senatus Consulta*), the edicts of Prætors (*Jus Honorarium*), and, lastly, when the government was intrusted to

the hands of one man, those decrees which he made (*Principales Constitutiones*).

VI. In the reign of the Emperor Justinian, A.D. 529, the imperial constitutions were published in one book, called *Codex Justinianus*. There were then extant 2000 volumes respecting laws. These he directed an eminent lawyer, called Tribonian, with the assistance of sixteen others, to inspect, and to make from them a general collection of the whole Roman jurisprudence. This collection was finished A.D. 533, and called *Digestæ* or *Pandectæ*.

1. In the same year, an abridgment of the Digest, containing the first principles and elements of law, was published under the title of *Institutes*. In 534 a corrected edition of the laws was published under the title of Codex Repetitæ Prælectionis. The *Corpus Juris*, or body of Roman law, was thus completed in six years.

2. In the course of his reign, Justinian made 168 constitutions and 13 edicts of his own; and as these made considerable alteration in the ancient law, they were called *Novellæ*. These four books, therefore, the *Code*, *Digest*, *Institutes*, and *Novels*, make up the body of the civil law as reduced by Justinian. The Justinian code of law continued to be followed after the seat of empire had been removed to Constantinople, until the taking of that city, in 1453, by

the Turks. It still forms the basis of the judicial codes of several countries.

VII. There were two ways by which the laws of the ancient Romans were usually distinguished, viz.,

1. By the name of the person who proposed the law, as the *Papiria Lex*, by L. Papirius, a Tribune of the commons; *Lex Junia*, by the Tribune M. Junius Pennus.

2. By the subject matter of the law itself, as the *Leges Agrariæ*, laws relating to lands; *Leges de Majestate*, laws concerning treason; *Leges de Pecuniis Mutuis*, laws relating to borrowed money.

CHAPTER XIII.

THE LAWS OF THE TWELVE TABLES.

Fragments of the Twelve Tables of Laws, before mentioned, have been collected and digested by the learned Jesuits Catrou and Rouillé.—*Hooke's Rom. Hist.*, vol. i.

TABLE I.

OF LAW SUITS.

I. Law.—Go immediately with the person who cites you before the judge.

II. If the person you cite refuse to go with you before the judge, take some that are present to be witnesses of it, and you shall have a right to compel him to appear.

III. If the person cited endeavour to escape from you, or puts himself in a posture of resistance, you may seize his body.

IV. If the person prosecuted be old or infirm, let him be carried in a *jumentum* (or open carriage). But if he refuse that, the prosecutor shall not be obliged to provide him an *arcera* (or a covered carriage).

V. But if the person cited find a surety, let him go.

VI. Only a rich man shall be security for a rich man. But any security shall be sufficient for a poor man.

VII. The judge shall give judgment according to the agreement made between the two parties by the way.

VIII. If the person cited have made no agreement with his adversary, let the Prætor hear the cause from sun-rising till noon; and let both parties be present when it is heard, whether it be in the Forum or Comitium.

IX. Let the said Prætor give judgment in the afternoon, though but one of the parties be present.

X. Let no judgments be given after the going down of the sun.

XI. When the parties have fixed upon a judge or arbitrator by consent, let them give securities that they will appear. Let him who does not appear in court pay the penalty agreed upon, unless he was hindered by some great fit of sickness, or by the performance of some vow, or by business of state, or by some indispensable engagement with a foreigner. If any one of these impediments happen to the judge or arbitrator, or either of the parties, let the hearing be put off to another day.

XII. Whoever shall not be able to bring any witnesses to prove his pretensions before the judge, may go and make a clamour, for three days together, before his adversary's house.

TABLE II.

OF ROBBERIES.

I. Law.—He that is attacked by a robber in the night, let him not be punished if he kills him.

II. If the robbery be committed by day, and the robber be taken in the act, let him be beaten with rods, and become the slave of him whom he robbed. If the robber be a slave already, let him be beaten with rods and thrown down headlong from the top of the Capitol. If he be a child under

the age of puberty, let him be corrected according to the Prætor's discretion, and let reparation be made to the injured party.

III. When robbers attack any person with arms, if the person attacked has cried out for help, he shall not be punished if he kill the robbers.

IV. When, upon a legal search, any stolen goods are found in a house, the robbery shall be punished upon the spot, as if openly and publicly committed.

V. For robberies committed privately, the robber shall be condemned to pay double the value of the things stolen.

VI. Whosoever shall cut down trees which do not belong to him, he shall pay twenty-five asses of brass for every tree so felled.

VII. If any one come privately by night, and tread down another man's field of corn, or reap his harvest, let him be hanged up, and put to death, as a victim devoted to Ceres. But if he be a child under the age of puberty, let the Prætor order him to be corrected as he shall think fit, or let double satisfaction be made for the damage he has done.

VIII. If a robber and the person robbed agree together upon terms of restitution, no farther action shall lie against the robber.

IX. Prescription shall never be pleaded as a right to stolen goods; nor shall a foreigner have a right

to the goods of any Roman citizen by the longest possession.

X. If any one betray his trust, with respect to what is deposited in his hands, let him pay double the value of what was so deposited with him who was intrusted with it.

XI. If any one find any of his goods in the possession of another man, who became possessor of them by a breach of trust, let the Prætor nominate three arbitrators to judge of it; and let the wrongful possessor pay double the value of what he has gained by detaining them.

XII. If a slave have committed a robbery, or done any damage with the privity and at the instigation of his master, let the master deliver up the slave to the person injured, by way of compensation.

TABLE III.

OF LOANS, AND THE RIGHT OF CREDITORS OVER THEIR DEBTORS.

I. Law.—Let him who takes more than one per cent. interest for money, be condemned to pay four times the sum lent.

II. When any person acknowledges a debt, or is condemned to pay it, the creditor shall give his

TABLE IV.

THE RIGHT OF FATHERS AND FAMILIES.

. Law.—Let a father have the power of life and th over his legitimate children, and let him sell n when he pleases.

I. But if a father have sold his son three times, let son then be out of the father's power.

II. If a father have a child born which is monusly deformed, let him kill it immediately.

V. Let not a son, whose father has so far neged his education, as not to teach him a trade, be ged to maintain his father in want; otherwise all sons be obliged to relieve their fathers.

I. Let not a bastard be obliged to work to main- his father.

TABLE V.

OF INHERITANCES AND GUARDIANSHIPS.

. Law.—After the death of a father of a family, the disposition be made of his estate, and his ointment concerning the guardianship of his dren be observed.

debtor thirty days for the payment of it, after which he shall cause him to be seized and brought before a judge.

III. If the debtor refuse to pay his debt, and can find no security, his creditor may carry him home, and either tie him by the neck, or put irons upon his feet, provided the chain does not weigh above fifteen pounds; but it may be lighter if he pleases.

IV. If the captive debtor will live at his own expense, let him; if not, let him who keeps him in chains allow him a pound of meal a day, or more if he pleases.

V. The creditor may keep his debtor prisoner for sixty days. If in this time the debtor does not find means to pay him, he that detains him shall bring him out before the people three market-days, and proclaim the sum of which he has been defrauded.

VI. If the debtor be insolvent to several creditors, let his body be cut in pieces on the third market-day. It may be cut into more or fewer pieces with impunity; or if his creditors consent to it, let him be sold to foreigners beyond the Tiber.

TABLE IV.

THE RIGHT OF FATHERS AND FAMILIES.

I. Law.—Let a father have the power of life and death over his legitimate children, and let him sell them when he pleases.

II. But if a father have sold his son three times, let the son then be out of the father's power.

III. If a father have a child born which is monstrously deformed, let him kill it immediately.

IV. Let not a son, whose father has so far neglected his education, as not to teach him a trade, be obliged to maintain his father in want; otherwise let all sons be obliged to relieve their fathers.

V. Let not a bastard be obliged to work to maintain his father.

TABLE V.

OF INHERITANCES AND GUARDIANSHIPS.

I. Law.—After the death of a father of a family, let the disposition be made of his estate, and his appointment concerning the guardianship of his children be observed.

II. If he die intestate, and have no children to succeed him, let his nearest relation be his heir; if he have no near relation, let a man of his own name be his heir.

III. When a freed man dies intestate, and without heirs, if his patron be alive, or has left children, let the effects of the freed man go to the family of his patron.

IV. After the death of a debtor, his debts shall be paid by his heirs, in proportion to the share they have in his inheritance. After this, they may divide the rest of his effects, if they please, and the Prætor shall appoint three arbitrators to make the division.

V. If the father of a family die intestate, and leave an heir under age, let the child's nearest relation be his guardian.

VI. If any one become mad or prodigal, and have no one to take care of him, let a relation (if he has none, a man of his own name) have the care of his person and estate.

TABLE VI.

OF PROPERTY AND POSSESSION.

I. Law.—When a man conveys his estate to another, let the terms of the conveyance create the right.

II. If a slave, who was made free on condition of paying a certain sum, be afterwards sold, let him be set at liberty if he pays the person who has bought him, the sum agreed upon.

III. Let not any piece of merchandise, though sold and delivered, belong to the buyer till he has paid for it.

IV. Let two years' possession amount to a prescription for lands, and one for movables.

V. In litigated cases, the presumption shall always be on the side of the possessor; and in disputes about liberty or slavery, the presumption shall always be on the side of liberty.

TABLE VII.

OF TRESPASSES AND DAMAGES.

I. Law.—If a beast do any damage in a field, let the master of the beast make satisfaction, or give up the beast.

II. If you find a rafter or a pole, which belongs to you, in another man's house or vineyard, and it is made use of, do not pull down the house or ruin the vineyard, but make the possessor pay double the value of the thing stolen; and when the house is

destroyed, or the pole taken out of the vineyard, then seize what is your own.

III. Whoever shall maliciously set fire to another man's house, or a heap of corn near his house, shall be imprisoned, scourged, and burnt to death. If he did it by accident, let him repair the damage; and if he be a poor man, let him be slightly corrected.

IV. Whoever shall deprive another of the use of a limb shall be punished according to the law of retaliation, if the person injured does not agree to accept some other satisfaction.

V. If he have only dislocated a bone, let him pay 300 pounds of brass, if the sufferer be a freed man; and 150, if he be a slave.

VI. For common blows with the fist, and injurious words, the punishment shall be 25 asses of brass.

VII. Whoever slanders another by words, or defamatory verses, and injures his reputation shall be beaten with a club.

VIII. Let him who has once been a witness and refuses to bear witness again, though a public person, be deemed infamous, and made incapable of bearing witness any more.

IX. Let every false witness be thrown down headlong from the Capitol.

X. Whoever shall wilfully kill a freed man, or shall

make use of magical words to hurt him, or shall have prepared poison for him, or give it to him, is to be punished as a homicide.

XI. Let all parricides be thrown into the river, sewn up in a leather bag, and with their heads veiled.

XII. The guardian who manages the affairs of his ward ill, shall be reprimanded; and if he be found to have cheated him, he shall restore double.

XIII. A patron who shall have defrauded his client shall be execrable.

TABLE VIII.

OF ESTATES IN THE COUNTRY.

I. Law.—Let the space of two feet and a half of ground be always left between one house and another.

II. Societies may make what by-laws they please among themselves, provided they do not interfere with the public laws.

III. When two neighbours have any disputes about their bounds, the Prætor shall assign them three arbitrators.

IV. When a tree planted in a field does injury to

an adjoining field by its shade, let its branches be cut off fifteen feet high.

V. If the fruit of a tree fall into a neighbouring field, the owner of the tree may go and pick it up.

VI. If a man would make a drain to carry off the rain water from his ground to his neighbour's, let the Prætor appoint three arbitrators to judge of the damage the water may do, and prevent it.

VII. Roads shall be eight feet wide where they run straight, and where they turn, sixteen.

VIII. If a road between two fields be bad, the traveller may drive through which field he pleases.

TABLE IX.

OF THE COMMON RIGHTS OF THE PEOPLE.

I. Law.—Let no privilege be granted to any person.

II. Let both debtors who are got out of slavery, and strangers who have rebelled and returned to their duty, be restored to their ancient rights, as if they never offended.

III. It shall be a capital crime for a judge or arbitrator to take money for passing judgment.

IV. Let all causes relating to the life, liberty, or

rights of a Roman citizen, be tried only in comitia by centuries.

V. Let the people appoint Quæstors to take cognizance of all capital cases.

VI. Whoever shall hold seditious assemblies in the city by night, shall be put to death.

VII. Let him who shall have solicited a foreigner to declare himself against Rome, or shall have delivered up a Roman citizen to a foreigner, lose his life.

VIII. Let only the last laws of the people be in force (*i.e.*, let the last supersede all former ones, in the same case made and provided).

TABLE X.

OF FUNERALS, AND ALL CEREMONIES RELATING TO THE DEAD.

I. Law.—Let no dead body be interred or burned within the city.

II. Let all costliness and excessive wailings be banished from funerals.

III. Let not the wood with which funeral piles are built, be cut with a saw.

IV. Let the dead body be covered with no more than three habits bordered with purple; and let no

more than ten players upon the flute be employed in celebrating the obsequies.

V. Let not the women tear their faces, or disfigure themselves, or make hideous outcries.

VI. Let not any part of a dead body be carried away, in order to perform other obsequies for the deceased, unless he died in war, or out of his own country.

VII. Let no slaves be embalmed after their death. Let there be no drinking round a dead body; nor let any perfumed liquors be poured upon it.

VIII. Let no crowns, festoons, perfuming pots, or any kind of perfume, be carried to funerals.

IX. If the deceased have merited a crown in the public games, by an exploit of his own, or the expertness of his slaves, or the swiftness of his horses, let his panegyric be made at his funeral, and let his relations have leave to put a crown upon his head, as well during the seven days he remains in the house, as when he is carried to be buried.

X. Let no man have more than one funeral made for him, or more than one bed put under him.

XI. Let no gold be used in any obsequies, unless the jaw of the deceased has been tied with a gold thread; in that case, the corpse may be interred or burnt with the gold thread.

XII. For the future, let no sepulchre be built, or

funeral pile raised, within sixty feet of any house, without the consent of the owner of the house.

XIII. Prescription shall never be pleaded against a man's right to his burial place, or the entrance to it.

TABLE XI.

OF THE WORSHIP OF THE GODS, AND OF RELIGION.

I. Law.—Let all persons come with purity and piety to the assemblies of religion, and banish all extravagance from thence. If any one do otherwise, may the gods themselves revenge it.

II. Let no person have particular gods of his own, or worship any new or foreign ones in private, unless he is authorised by public authority.

III. Let every one enjoy the temples consecrated by his forefathers, the sacred groves in his fields, and the oratories of his Lares. And let every one observe the rites used in his own family, and by his ancestors, in the worship of his domestic gods.

IV. Honour the gods of heaven, not only those who have always been esteemed such, but those likewise whose merit had raised them thither, as Hercules, Bacchus, Æsculapius, Castor, Pollux, and Romulus.

V. Let those commendable qualities, by which heroes obtained heaven, be ranked among the gods; as Understanding, Virtue, Piety, Fidelity; and let temples be erected to them. But let no worship ever be paid to any vice.

VI. Let the most authorised ceremonies be observed.

VII. Let lawsuits be suspended on festivals, and let the slaves have leave to celebrate them after they have done their work. That it may be known on what days they fall, let them be set down in the kalendars.

VIII. Let the priests offer up in sacrifice to the gods, on certain days, the fruits of the earth and berries; and on other days, abundance of milk and young victims. For fear this ceremony shall be omitted, the priests shall end their year with it.—Let them likewise take care to choose for every god the victim he likes. Let there be priests appointed for some gods, Flamines for others, and Pontifices to preside over them all.

IX. Let no woman be present at the sacrifices which are offered up in the night, except at those which are made for the people, with the usual ceremonies. Nor let any one be initiated in any mysteries brought from Greece, but those of Ceres.

X. If any one steal what belongs or is devoted to the gods, let him be punished as a parricide.

XI. Leave perjury to be punished with death by the gods, and let it be punished with perpetual disgrace by men.

XII. Let the Pontifices punish incest with death.

XIII. Let every one strictly perform his vows; but let no wicked person dare to make any offerings to the gods.

XIV. Let no man dedicate his field to the service of the altar; and let him be discreet in his offerings of gold, silver, or ivory. Let no man dedicate a litigated estate to the gods; if he do, he shall pay double the value of it to him whose right it shall appear to be.

XV. Let every man constantly observe his family festivals.

XVI. Let him who has been guilty of any of those faults which make men execrable, and are not to be atoned for by expiations, be deemed impious. But let the priest expiate such as are to be expiated.

TABLE XII.

OF MARRIAGES, AND THE RIGHTS OF HUSBANDS.

I. Law.—A woman who has lived for a year with a man, without being absent more than three days, shall be considered as his wife.

II.—If a man prove his wife guilty of unfaithfulness, or find her drunk, he may, with the consent of her relations, punish her even with death.

III.—When a man will put away his wife, the form of doing it shall be, by taking from her the keys of the house, and giving her what she brought. This shall be the manner of the divorce.

IV.—A child born of a widow, in the tenth month after the decease of her husband, shall be deemed legitimate.

V.—It shall not be lawful for the Patricians to intermarry with the Plebeians.

CHAPTER XIV.

HEADS OF SOME OF THE MOST IMPORTANT LAWS PASSED IN THE ASSEMBLIES OF THE PEOPLE, ON THE MOTION OF A MAGISTRATE.

I. LAWS relative to the RIGHTS of Roman citizens.

Valeria lex, de Provocatione.—That any person should have liberty of appeal from the sentence of a magistrate to the people; and that no magistrate should punish a Roman citizen in case of such appeal.

[By this law the power of the Consuls was weakened in its birth, and the boldness of the people increased by the actual acknowledgment of their supremacy.]

Porcia lex.—That no magistrate should execute, or punish with rods, a Roman citizen; but that upon sentence of condemnation, he should give him permission to go into exile.

Sempronia lex, de Capite Civium.—That sentence should not be passed on the life of a Roman citizen without the order of the people.

Papia lex, de Peregrinis.—That all strangers should be expelled from Rome.

Junia lex.—That no strangers should be allowed the privilege of citizens.

Servilia lex.—That if any Latin accused a Roman senator, so that he was convicted, he should be honoured with the privilege of a citizen of Rome.

Licinia Mutia lex.—That all the inhabitants of Italy should be enrolled in the list of citizens in their own cities.

Julia lex, de Civitate.—That all those people who continued firm to the Roman interest, during the social war, should have the privilege of citizens.

Sulpicia lex.—That the new citizens who composed the eight tribes should be divided among the thirty-five old tribes, as a greater honour.

II.—LAWS relative to MAGISTRATES.

Genutia lex.—That no person should be elected to the same magistracy twice within ten years, nor be invested with two offices in one year.

Genutia lex.—That it might be lawful to elect both Consuls out of the commons.

Sextia Licinia lex.—That one of the Consuls should be chosen out of the body of the commons.

Cornelia lex.—That the Prætors should always use the same method in judicial processes.

Martia lex.—That no one should be twice Censor.

Clodia lex.—That no Censor should put a mark

of infamy on any person in his surveys without the concurrence of his colleague.

Cæcilia lex.—That the Censors should be restored to their ancient power and dignity, which had been retrenched by the former law.

Antonia lex.—That no proposal should be ever made in future for the creation of a Dictator; and that no one should accept that office on pain of incurring capital penalty.

Valeria lex.—That the public treasure should be laid up in the temple of Saturn, and that two Quæstors should be created to take care of it.

Junia Sacrata lex.—That the persons of the Tribunes should be sacred; that an appeal might be made to them from the Consuls; and that no senator should be capable of filling the tribuneship.

Atinia lex.—That any Tribune of the commons should have the privilege of a senator, and as such take his place in the house.

III. LAWS relative to the SENATE.

Cassia lex.—That no person who had been condemned, or deprived of his office, by the people, should be allowed to enter the senate.

Claudia lex.—That no senator, or father of a senator, should possess a sailing vessel of above 300 *amphoræ*. [An amphora contained nine gallons English.]

Sulpicia lex.—That no senator should owe above 2,000 *drachmæ*. [A drachma was equal to about 8d.]

Gabinia lex.—That the senate should be convened from the kalends of February to the kalends of March, every day, for the purpose of giving audience to foreign ministers.

Tullia lex.—That those to whom the senate had granted the privilege of a *Libera Legatio*, should not hold it above one year. [Libera Legatio was a titular office granted to those who wished to go into any of the provinces on private business, in order to influence their affairs favourably.]

IV. LAWS relating to LAWS.

Hortensia lex.—That whatever was enacted by the commons should be observed by the whole Roman people.

Cæcilia Didia lex.—That in one motion only one single matter should be proposed; and that before any law was preferred at the comitia, it should be exposed to public view three market days previously.

Licinia Æbutia lex.—That when any law was preferred relative to any charge or power, not only the person that brought in the bill, but likewise his colleagues in office, and all his relations, be incapable of being vested with the said charge or power.

Cornelia lex.—That no person should be exempted

from any law by the votes of senate unless 200 senators were present in the house; and that no person, even thus excused, should hinder the bill for his exemption from being afterwards brought before the people for their approbation.

V. LAWS relative to ASSEMBLIES.

Ælia lex.—That in all assemblies of the people, the Augurs should make observations from the heavens, and that the magistrates should have the power of declaring against the proceedings, and of interposing in the decision of any matter.

Curia lex.—That no comitia should be convened for the election of magistrates without the approbation of the senate.

Gabinia lex.—That in the comitia for electing magistrates, people should not give their suffrages *viva voce*, but by tablets.

Papyria lex.—That in the comitia for passing or rejecting laws, suffrages should be given by tablets.

Sempronia lex.—That the centuries should be chosen by lot to give their votes, and not according to the order of the classes.

Another.—That the Latin confederates should have the privilege of giving their suffrages, as well as the Roman citizens.

Manilia lex.—That freed men should have the privilege of voting in all the tribes.

VI. LEGES AGRARIÆ—Laws relating to lands.

Licinia lex.—That no person should possess above five hundred acres of land, nor keep above one hundred head of great, or five hundred head of small, cattle.

Flaminia lex.—That Picenum, a part of Gallia, whence the Senones had been expelled, should be divided among the Roman soldiers.

Sempronia lex prima.—That the Licinian law should be enforced, and that all who held more land than that law allowed, should resign it immediately, to be divided among the commons.

Sempronia lex altera.—That all ready money found in the treasury of King Attalus, who left the Roman people his heirs, should be bestowed on the poor citizens; and that the King's lands should be farmed by the Censors for a certain rent, which should be divided among the people.

Thoria lex.—That no person should pay any rent to the people for the land which he possessed.

Cornelia lex.—That the lands of proscribed persons should be common.

Julia lex or *lex Campania.*—That all the land in Campania, which used to be farmed of the state for a fixed rent, should be divided among the commons; and that all senators should swear to confirm and defend this law.

VII. LAWS to REGULATE EXPENSES.

Fannia lex.—That upon high festivals, no one should expend more than a hundred *asses* per day; on ten days in every month, thirty asses; and at all times, ten asses. [An as was a piece of money, value about one farthing and a half.]

Dida lex.—That the laws for regulating expenses should reach all Italians; and that guests, as well as hosts, should incur a penalty for their offence.

Julia lex.—That two hundred sestertii should be allowed for provisions on the dies profesti; three hundred on the common festivals of the kalendar; and a thousand at marriage feasts, and such entertainments. [A sestertius was worth about twopence.]

Oppia lex.—That no woman should have above half an ounce of gold, wear a party-coloured garment, or be carried in a chariot to any city or town, or to any place within a mile's distance, unless on account of celebrating some sacred solemnity.

VIII. LAWS relative to MILITARY AFFAIRS.

Sacrata lex Militaris.—That no soldier's name which had been entered on the muster-roll, should be struck out without the party's consent.

Sempronia lex.—That soldiers should receive their clothes gratis, at the public expense, in addition to their usual pay.

Maria Porcia lex.—That a penalty should be inflicted on such commanders as wrote a false account to the senate of the numbers slain in battle; and that they should be obliged, as soon as they entered the city, to take an oath that the number which they returned was true, according to the best of their knowledge.

IX. LAWS relative to MONEY and WILLS.

Valeria lex.—That all creditors should discharge their debtors upon the receipt of a fourth part of the whole.

Gabinia lex.—That no action should be granted for the recovery of money which was first borrowed on small interest, and then lent out for greater.

Claudia lex.—That no usurer should lend money to any person in his nonage, to be paid after the death of his parents.

Furia lex.—That no person should give, by way of legacy, above a thousand asses, except to the relatives of the master who gave him his freedom, or some other parties specified.

Voconia lex.—That no woman should be left heiress to an estate; and that no *Census* should will above a fourth part of what he was worth to a woman. [A Census was one who stood high in the Censor's book.]

X. LAWS relative to JUDGES.

Sempronia lex.—That the right of judging should be transferred from the senatorian order to the Equites.

Aurelia lex.—That the privilege of being judges should be divided between the Senators, Equites, and Tribuni Ærarii. [Tribuni Ærarii were officers elected for the purpose of paying the expenses of the army.]

Pompeia lex.—That the judges should be chosen out of the richest in every century, according to the regulation of the Aurelian law.

Julia lex.—That the Tribuni Ærarii should be excluded from the list of judges.

XI. LAWS relative to CRIMES.

Cornelia lex.—That it should be treason to lead an army out of a province, or to engage in war, without special commission; to ingratiate one's self with an army to serve a private purpose, &c.; and that the punishment for such offences should be banishment (*aquæ et ignis interdictio*).

Julia lex.—That all treason be punished with banishment.

Antonia lex.—That those who were condemned for treason should be allowed an appeal to the people.

Julia lex.—A rigorous law against adultery.

Scatinia lex.—That all catamites, and the keepers

of them, be liable to a fine. [Augustus made this offence capital.]

Cornelia lex Falsi.—That all forgers, and such like criminals, be punished with banishment.

Pompeia lex.—That parricides be punished after the manner described in Book III., chap. XI., § iv.

Plautia lex.—That those convicted of any violence or assault be punished with banishment.

Clodia lex.—That all those should be brought to trial who had executed Roman citizens without the formality of a trial.

Acilia Calpurnia lex.—That no person convicted of bribery should bear any office, or come into the senate, besides being obliged to pay a large fine.

Tullia lex.—That senators convicted of bribery should be banished for ten years; and that commoners should be more severely punished than the above law decided.

Junia lex.—That persons guilty of extortion, besides the *litis æstimatio*, or paying the estimated damages, should be banished.

Cornelia lex.—This law was the same, in fact, as the foregoing Junian law.

Julia lex.—This was another very severe law against extortion. It was said to have contained one hundred heads, setting forth various kinds of misdemeanours, &c.

XII. Laws relative to Religion.

Sulpicia Sempronia lex.—That no person should consecrate any temple or altar without order of the senate, and the major part of the Tribunes.

Papiria lex.—That no person should have the liberty of consecrating any edifice, place, or thing, without the order of the commons.

Papia lex.—This law described the manner of choosing vestals. Their punishment was grounded on the laws of Numa.

Ogulnia lex.—That whereas there were (U.C. 453) but four Pontifices and four Augurs, five more should be added to each order, out of the commons.

Domitia lex.—That the right of choosing priests should be transferred from the college to the people.

Cornelia lex.—That the Domitian law should be abrogated, and the college of priests be allowed their former privileges.

Attia lex.—That the Cornelian law should be repealed, and the Domitian law enforced.

Antonia lex.—That the Attian law should be repealed, and the Cornelian restored.

XIII. Miscellaneous Laws.

Julia lex.—That all magistrates should be preferred according to the number of their children, and married men before bachelors: that a man should be the sooner capable of filling an office if he had as

many children as he wanted years to make up the legal age requisite for bearing such a dignity; and that whosoever had three children in the city, four in other parts of Italy, and five or seven in the provinces, should be exonerated from all troublesome offices in the place where he lived.

That law also ordained that unmarried persons should be incapable of receiving any inheritance by will, unless from near relations; and that even married persons, if they had no children, should not be heirs to above half an estate.

Antinia lex, de furtis.—That no prescription should secure the possession of stolen goods; but that the owner should have an eternal right to them.

Roman Horse Soldier.

BOOK IV.

THE MILITARY AND NAVAL AFFAIRS OF THE ROMANS.

CHAPTER I.

THE LEVYING OF SOLDIERS.

I. As the Romans were a very warlike people, and were moreover continually menaced by one or other of the nations dwelling on their frontiers, military affairs naturally occupied a large portion of the attention both of patricians and plebeians. Every

citizen between the ages of seventeen and forty-six was obliged, if his services were at all required, to become a soldier, except he was prevented by infirmity, or united to the priesthood.

II. A Roman regiment was called a *legion*, and composed of infantry and cavalry. The foot soldiers were obliged to serve sixteen or twenty years, the horsemen ten years. In the earlier period of Roman history lengthened military service was considered an indispensable qualification for the enjoyment of any honourable or lucrative post. So martial was the disposition of the Romans, that on the rumour of a Gallic tumult, about five hundred years after the building of the city, Italy alone is said to have furnished eighty thousand cavalry and 700,000 foot soldiers. During the time even of the first emperor, this spirit declined sensibly, and it became difficult to raise the requisite number of troops.

III. LEVIES of soldiers, to supply the places of those who had fallen in battle, or of those who, having served the regular time, were entitled to exemption from further duty, were usually made every year, at appointed periods.

IV. So soon as the Consuls entered upon office, if it were thought expedient to make a levy (*habere delectum*), they published an edict, whereby all citizens of military age were obliged to attend,

on an appointed day, at the Capitol or Campus Martius.

V. On an appointed day the Consuls, accompanied by twenty-four Military Tribunes, whom they or the people had nominated at the time of the election of Consuls, took their seats. The men who were cited to appear were severely punished if they failed to answer to their names. Some commanders were popular, others very much the reverse; the same may be said with regard to the wars in which the Romans engaged. Sometimes compulsion was necessary to induce men to enlist, and some men would even maim themselves to render themselves unfit for service.

VI. To choose FOOT SOLDIERS, the consuls ordered the various tribes of the people to divide into their proper centuries, and out of each century cited whomsoever they pleased. If four legions were to be raised, so soon as four men were called, the Tribunes of the first legion chose one; the Tribunes of the second legion, another; and so on, to the Tribunes of the fourth legion, who were obliged to take the last man. When four others were called, the Tribunes of the second legion chose first; those of the third legion, second, and so on alternately—those Tribunes choosing last the next time who had chosen first the time before. The names of those

who were thus chosen were written upon the tablets. Thus, to enlist or levy, was called *scribere*.

VII. After men had been enlisted in this manner, they were girded with a military girdle, but were not accounted soldiers until they had taken the military oath called *Sacramentum*, which obliged them to obey their officers, never to desert their standard, nor refuse at any time to expose themselves to perils for the safety of the state. In order to administer this oath one man was chosen, who repeated the words of it aloud, and the rest swore after him, each one, as he passed along, saying, "*idem in me*," the same to me.

I. Newly-made soldiers were exercised four months in a state of probation; and if during this time any of them were found unfit for service, others were substituted in their place. After this probation, a mark was put upon their right arm, which no length of time could wear out or deface, that thereby deserters might be discovered. Certain excuses, such as bodily infirmity, judicial functions, age, or length of service, were admitted as a plea for the unfulfilment of military duties; but in times of peril and distress all these excuses were disregarded, and it was considered the duty of every good citizen to devote his person to the service of the state. Soldiers summoned on these emergencies were called

Evocati or Conjurati. They were called together by the display of a red and a green flag from the Capitol.

VIII. CAVALRY were chosen from among the Equites; they were, therefore, more honourable than foot soldiers. Their horses, and a certain sum of money to each man, were granted by the public. The cavalry of a regiment were called *Alæ*, wings, because of the quickness of their motions, and their being always stationed on each side of the main body.

Standard Bearer and Foot Soldier.

CHAPTER II.

OF THE LEGION AND VARIOUS KINDS OF INFANTRY.

I. THE army of the Romans was composed of several legions. At the beginning of the commonwealth it contained four legions, of which each Consul commanded two; but afterwards, the number of legions was greatly increased. In the second Punic war, there were twenty legions; in the time of Sylla, forty-seven; and during the triumvirate of Anthony, Lepidus, and Octavius, they amounted to

sixty-six. The Emperor Hadrian kept up a standing army of thirty legions, which, probably, with auxiliaries, amounted to about 375,000 men.

II. The number of soldiers requisite to compose a legion was not always the same. At first, each legion consisted only of 3,000 foot and 300 horse; under the Republic, it was made up, for a long time, of 4,000 foot and 300 horse; but towards the decline of the Republic it had more or less than that number, according to the various circumstances of the state. Under the Emperors, the number of men in a legion was more stationary: the infantry of an imperial legion amounted to 6,100, and the cavalry to 726.

III. A legion, supposing it to contain the full complement of 6,000 men, was divided into ten battalions, called *Cohorts;* every cohort into three companies, called *Manipuli;* every manipulus into two centuries, containing 100 men each, and every century into ten *Decuriæ*, or divisions of ten men, so that each legion contained 600 decuriæ, sixty centuries, thirty manipuli, and ten cohorts. The cavalry of a legion was divided into ten troops, called *Turmæ*, and each turma into three decuriæ.

IV. The Roman legion possessed, in consequence of these divisions, a decided advantage over the soldiers of other nations. The celebrated Macedonian phalanx, for instance, which was a dense

square body of men, could not move except all together; whereas the legion, being divided into small companies, was ready to move in all directions with the greatest expedition and regularity.

V. The FOOT SOLDIERS composing a legion were of three kinds, viz., the *Hastati*, so called from *hasta*, a spear, because they anciently fought with spears, which were afterwards exchanged for more convenient weapons—the *Principes*, who were older soldiers than the Hastati, and formed the second line—and the *Triarii*, so called because they occupied the third line of battle. These were old and experienced veterans; they were also called

Veteran and Slinger.

Pilani, from a certain javelin which they used, called *pilum*.

1. There was another kind of infantry, instituted in the second Punic war, called *Velites*, on account of their swiftness and the lightness of their movements. These men did not form an essential part of the legion, but usually commenced the battle by fighting before the lines. They were lightly armed: some had slings (*funditores*), others bows and arrows (*sagittarii*), and they commonly fought in scattered parties, as skirmishers.

2. To the *Evocati*, the veteran soldiers, who had served the regular time, but who were again induced to enlist, at the earnest request of the Consuls or other high magistrates, the custody of the chief standard was given. They were exempted from all the drudgery of other soldiers, and were accounted almost equal in rank to the Centurions.

3. *Cataphracti* were cavalry armed *cap-a-pie*, which made them almost invulnerable. In battle they were usually associated with the Velites, who leaped on the horses behind the Cataphracti, when the latter were charging the enemy, and being brought into the midst of the enemy, alighted and fought mingled with the cavalry.

CHAPTER III.

THE ARMS, ARMOUR, AND ENSIGNS OF A LEGION.

1. THE arms and armour of the Hastati, Principes, and Triarii, were in a great measure the same. They fought with the sword and the javelin, and were defended by a helmet, a shield, a coat of mail, and greaves.

1. The swords of the ancient Romans (*gladii* vel *enses*) were most formidable weapons. They were commonly worn on the right side, that they might not interfere with the shield, which was held on the left arm. They were two-edged and sharp pointed, equally adapted for cutting or thrusting.

2. The javelin of the Romans, called *pilum*, was a weapon so terrible, that, when firmly launched, no armour could resist its force. Its utmost length was about six feet, and it terminated in a weighty ragged point of steel, eighteen inches long. Each soldier carried two pila.

3. The helmet (*galea*) was made for the most part of brass or iron, surmounted with a lofty crest of waving plumes or hair. It defended the head, leaving the neck uncovered.

4. The shield, called *scutum*, was an oblong buckler, four feet long and two feet and a half broad· joined together by little plates of iron, covered entirely with a bull's hide, and bordered with an iron plate on the outside and the inside. In the centre of it was an iron boss, called *umbo*, which was more prominent than the rest of the shield, the better to cast off stones and press the enemy.

There was another kind of shield, called *clypeus*, which was less than the scutum, and quite round. To lose the shield in battle was considered a great disgrace. The Spartan mothers used to tell their sons, when they started upon a warlike expedition, to return *with* their shields, or *upon* them.

5. *Lorica* was the coat of mail which defended the body. It was generally made of leather, and wrought all over with little hooks of iron twisted into one another, so as to seem like chains. It bore a close resemblance to the hauberk of the middle ages.

6. Instead of the coat of mail, a plate of brass was sometimes worn on the breast, called *pectorale* or *thorax*.

6. *Ocreæ* were greaves for the legs of the Romans; they were a kind of high boots covered with iron. The greave was sometimes worn on the right leg only, the foot being defended by a nailed boot, *caliga*. (Hence *caligula*, little boot.)

II. The Velites were not armed in the same manner as legionary soldiers. Their helmet (*galea* or *galerus*) was generally made of the skin of a wild beast, that it might make them appear the more formidable. Their shield (*parma*) was a light round buckler made of wood, and covered with leather; and their weapons, in addition to the sword above mentioned, were seven spears, made very slender, that they might be thrown the farther. Some of them were also provided with slings.

III. Horsemen used at first only a small round shield, a helmet, and two javelins, and were lightly clad for the convenience of riding; but they began afterwards to arm themselves more heavily, much like the Triarii.

IV. The general ENSIGN of every Roman legion was an eagle with its wings extended, holding in its talons a thunderbolt. It was about the size of a pigeon, and made of gold and silver, with a small pedestal of the same metal. It was borne on the top of a pike, by an officer called the eagle-bearer. The earlier standards of the Romans were of a much ruder construction.

1. Besides the general ensign, every cohort, manipulus, and century, had its own standard, with its rank and the name of the legion inscribed upon it.

The first ensign among the Romans seems to have been a bundle of grass (*manipulus fœni*), tied on the top of a pole. From this, the manipulus took its name. The standards substituted in its stead were crowned by figures of the wolf, the minotaur, the horse, the boar, &c.

2. The veneration which the Romans had for their standards was remarkable. They saluted them whenever they passed—placed the spoils and prisoners of war beside them, as in a secure asylum; swore by them when they wished solemnly to confirm any assertion, and considered death less grievous than to desert them. To lose a standard in a battle was considered a disgrace to every soldier who followed it, but particularly so to him who bore it. When it was necessary to rouse the soldiers to frantic exertion, the standard was sometimes thrown among the enemy to be recaptured by the desperate courage of the Romans. The cavalry standard was called Vexillum.

CHAPTER IV.

THE OFFICERS OF THE ARMY.

I. IMPERATOR was the general of the army: horse and foot, legions and auxiliaries, were under his command. During the continuance of his commission he was possessed of unlimited authority either to fight or refrain from fighting, to advance or retreat, or take any bold or decisive step which he chose, without delaying for the reception of further orders from the senate. The Consul was usually general of the army, except when a Dictator was created. His departure from Rome, on any important expedition, was a period of great interest to the people. Public prayers and sacrifices were offered up for his success, and he marched out of the city arrayed in full military costume, attended by a vast concourse of men and women of all ages. A consular army consisted of two legions.

II. LEGATI were lieutenant-generals, next in authority to the Imperator. They were at first chosen by the senate, merely to accompany and advise the general; but afterwards they owed their nomination, for the most part, to the Consuls. They

managed all kinds of business by the permission of the general, and, in his occasional absence, were honoured with the fasces.

III. TRIBUNES were next in power and respectability to the Legati. There were six to every legion, each of whom had by turns the entire legion under his command, subordinate however to the Imperator. They superintended the work of the soldiers, regulated the affairs of the camp, gave the word to the watch, decided the controversies, delivered the orders of the general to the subaltern officers, &c. &c. In battle each Tribune had the command of about 1,000 men.

IV. CENTURIONS were officers commanding 100 men. The badge of their office was a vine-rod, or sapling (*vitis*); hence the phrases—*vitem gerere*, to hold the office of a centurion; *vitem poscere*, to ask the office; *vite donari*, to receive it. Each manipulus had two centurions, a chief and a subordinate one. The chief centurion of the first manipulus of the Triarii, was an officer of some importance.

1. There were sixty centurions in a legion—twenty to each of the orders of Hastati, Principes, and Triarii. The Centurions of the Hastati were the least honourable; those of the Triarii the most honourable. The first Centurion of the Triarii was called *Primipilus*, *Dux Legionis*, *primus Centu-*

rionum, or *primus Centurio*. He presided over all the other Centurions, and usually gave the word of command to the legion, by order of the Tribune. It was his especial duty to guard the eagle-standard; hence, the phrase *aquilæ præ-esse*, means to bear the office of Primipilus. This officer was entitled to a place in the council of war with the Consul and Tribunes.

2. There was a regular gradation among the Centurions, from the last of the order of the Hastati, through the Principes and Triarii, up to the Primipilus. The sixtieth Centurion of a legion was the lowest who held the office; above him was the fifty-ninth; above him, the fifty-eighth, and so on; each Centurion rising higher than another, until they came to the first Centurion: so that the Roman army opened a wide field for promotion to the diligent and faithful soldier.

V. OPTIONES were sergeants or corporals, chosen by the Centurions as their assistants or deputies; they were also called *Succenturiones*.

VI. VEXILLARII were standard-bearers, two of whom were chosen by every Centurion for his century. The strongest and most courageous soldiers were usually selected for this office.

VII. PRÆFECTUS. Each of the three divisions of the Roman cavalry was commanded by an officer

of its own; but the first of these three had also the general command of the whole. He was called the Præfect, and the other two were called *Decuriones*.

CHAPTER V.

THE DISCIPLINE AND CAMP OF SOLDIERS.

I. DISCIPLINE and exercise were so much attended to among the Romans, that their word for an army (*exercitus*) was derived from a verb signifying to exercise (*exerceo*). To the perfect regularity with which they were drilled, they owed no doubt a great part of the success which almost invariably attended them throughout their combats with the barbarians, whose rude, untutored valour was no match for the steady discipline of the Romans. In vain did the Cimbri and Teutones make desperate onslaughts on the Roman lines; in vain did they bind themselves with chains to their comrades. To a valour equal to that of the foe, the Romans joined a military system, which stood alone for completeness and excellence, and the supremacy thus acquired remained with them, until luxury and licence loosened the bonds of the discip-

line which had so mainly contributed to their military greatness.

1. In the exercise of their arms, the Roman soldiers were accustomed to weightier weapons than those wherewith they fought in battle. One method of practising was to set up a post (*palus*), and to strike at this as they would do at the enemy, using, however, a staff instead of a sword: this was called *exercitium palarium*. The exercises comprehended under the term *armatura*, were the throwing off all kinds of missiles, in which young soldiers were practised with very strict discipline.

2. Besides the dexterous use of their arms, the Roman soldiers were accustomed to use much bodily exercise. Three times in a month they had to walk out of the camp, to the distance of sometimes five, and sometimes ten miles, and back again, in order that they might be the better able to endure the hardships of marching. They were practised in running also, that they might be capable of charging with impetuosity; and in leaping and swimming, that they might with ease surmount the ramparts and cross the ditches of the enemy. Vaulting upon horses of wood was a necessary exercise of the cavalry.

3. A Roman soldier, on march, carried a load which the delicacy of a modern soldier would be but little

able to support. Besides his arms, which were not considered as a part of his burden, he was obliged to carry food for many days, and a variety of necessary utensils—a saw, a basket, a mattock, an axe, a hook and thong, a chain, a pot, and several stakes; the whole, not including his arms, weighing sometimes sixty pounds and upwards. Under this load he could march twenty miles in a day. The rate of marching was about four miles an hour; sometimes more.

II. The excellence and strictness of the military discipline of the Romans were particularly observable in their ENCAMPMENTS. They never passed a night, even on the longest marches, without pitching a camp and throwing up intrenchments; and the soldiers were accustomed to perform these laborious works without quitting their arms.

1. If the camp was to be only temporary, it was called *Castra*, or *mansio*. A camp of this kind was surrounded with a trench three feet deep and five feet wide, the earth of which was thrown up on the inside next the camp, and strengthened with palisades. But if it were to be stationary for more than two or three nights, the trench was made from eleven to twelve feet broad, and proportionably deep. Behind it was thrown up a rampart of earth, strengthened with fascines and flanked with towers, at the distance of eighty feet from each other, with parapets and battle-

ments. It was in this manner the Roman armies constructed their *Castra Hyberna*, or winter quarters.

2. The camp was a perfect square. It had four gates—*Porta Prætoria*, next to the enemy; *Porta Decumana*, opposite to the Prætorian; *Porta Principalis Dextra*, the chief right-hand gate; and *Porta Principalis Sinistra*, the chief left-hand gate.

3. It was divided into two divisions—the upper and lower: one, containing the tents of the generals and other chief officers; and the other, those of the common soldiers. The space which marked this division was called *Principia*. No tents were placed here; but the standards of the army and altar of the gods were erected, together with the tribunal where the general administered justice or harangued the army. Besides this space, there was another which went entirely round the camp, two hundred feet broad, to allow the troops room to draw up behind the intrenchment, in case of an attack.

4. There were eight streets (*viæ*) in the camp; five running parallel, and three others intersecting the five. By these streets, the different divisions of the troops were separated, and the utmost regularity preserved.

5. The general's tent, called *Prætorium*, was situated in the centre of a square, each side of which was a hundred feet distant from it, and in the four

corners of which were the tents of his guard. Near the general's tent was that of the Quæstor, called *Quæstorium*, in which the military chest was kept. Near to this was the *Forum*, where things were sold and meetings held. Surrounding all these, were the tents of Tribunes, Præfects, Evocati, &c.

6. In the lower division of the camp, the cavalry of the legion were placed in the centre; next to them, on both sides, the Hastati, Principes, and Triarii; and next to these, on both sides, the infantry and horse of the allies.

7. The tents were covered with skins extended by ropes. In each tent there were usually ten soldiers, under the charge of one man called *Decanus*. The tents of the centurions and standard-bearers were at the heads of their respective companies.

8. Watches were constantly kept in the camp both by day (*exubiæ*), and by night (*vigiliæ*). Before the evening watches were appointed, a token or watch-word (*symbolum*), by which they might distinguish their friends, was distributed through the army by means of a tablet of wood, called *Tessera*, on which the watch-word was inscribed. This tessera was given from one centurion to another, quite through the whole army, till it came again to the Tribune by whom it was first despatched. Some generals had favourite watch-words, which we find occurring over

and over again during their wars. When the watches were set, men were appointed to go round to each post periodically, to see that it was properly guarded. The signal for changing the watches was given with a trumpet or horn (tuba). Wind instruments only were used in the Roman army. A soldier who deserted his post was put to death.

CHAPTER VI.

THE ORDER OF BATTLE.

I. THE following is the order of battle in which a Roman army was usually drawn up:—The Hastati occupied the first line; they had each three square feet allowed them, in which to exercise their arms. The Principes formed the second line; but there were larger spaces for each individual, in order that, in case of necessity, the Hastati might be received into their ranks. The Triarii, as their name imports, brought up the third line of battle; and the spaces between them were wide enough to receive, on an emergency, both the Principes and Hastati.

II. Thus the Romans had always three separate *chances* in battle; for, if the Hastati were beaten,

the enemy had to engage with the Principes; and if both these were vanquished, the victors, wearied with their obstinate fighting, had to combat, as it were, a third army of fresh men, far more formidable than the preceding, before they could secure the conquest. For it will be remembered that the Triarii were the old approved veterans; hence the phrase "*Ad triarios ventum est*,"—It is come to the Triarii, or last resource. In some cases, a fourth or reserve line was formed. Cæsar pursued this plan at the decisive battle of Pharsalia, and it was this disposition of his army which turned the fortune of the day. The *Quarta acies* overthrew the cavalry of Pompey, and neutralised all the advantages that general had gained.

III. The cavalry were usually posted at the two corners of the army. The general, with his Legati, and the Tribunes (unless the latter were ordered to command the wings, or some other part of the army), for the most part took his station between the Principes and Triarii, this being the fittest place for giving orders and beholding the progress of the fight.

IV. The above was the common method of drawing up in form of battle; but there were other methods according to their situation, the circumstances in which they were placed, or the disposition of the enemy's forces. Sometimes the Roman army

was drawn up in the form of a wedge (*cuneus*); or if the enemy had taken that shape, they then formed into two lines, like an open pair of scissors (*forceps*). Sometimes, in cases of great extremity, they formed themselves into a firm round body (*globus*); and occasionally into an oblong square figure, resembling a tower (*pyrgus*).

CHAPTER VII.

THE PAYMENT AND DIET OF THE SOLDIERS.

I. THE payment (*stipendium*) given to the Roman soldiers was not always the same. It was at the siege of Veii, 347 years from the foundation of the city, that the soldiers first received any remuneration; all military services, before that time, having been performed gratis. The common soldiers then received three asses per day (about twopence halfpenny), the Centurion six, and the Equites nine. Julius Cæsar doubled the legionary pay; Augustus raised it to ten asses; and in the time of Domitian it was twenty-five asses (about one shilling and eight-pence) per day. The Prætorian Guards received double the pay of the ordinary troops.

1. Besides his pay, each soldier received clothes from the public. A certain allowance of corn was also doled out to him, usually four bushels per month; the Centurions receiving double, and the Equites triple; but for this a proportionate deduction was made from their pay.

II. The usual food of the soldiers was bacon, cheese, and biscuit; their drink, water, mingled with a little vinegar, which they called *posca*. They sometimes prepared their own corn for use, pounding it with stones, or grinding it in little hand-mills, which they carried about with them. Sometimes the generals and emperors condescended to partake of the same food as the common soldiers, so long as they encamped together. The soldiers lived very temperately, having only two meals in the day—dinner and supper. The dinner was often eaten standing. A soldier was entitled to an honourable discharge (*missio honesta*) after twenty years' service; a horse-soldier after ten years'.

Corona Obsidionalis.

Corona Civica.

CHAPTER VIII.

OF TRIUMPHS, MILITARY REWARDS, AND MILITARY PUNISHMENTS.

I. MILITARY REWARDS were either given by the people to the general of an army, or they were given by the general to his soldiers, on account of distinguished merit and valour.

II. A TRIUMPH was the highest honour that Rome could bestow on a victorious general. It consisted of a splendid procession, which began at the Capene Gate, and went through the city, by the Triumphal Street, which was strewed with flowers, and adorned with arches, up to the Capitol, where it ended.

1. A triumph was granted, by a decree of the

senate and people, to the general who had slain, in one battle, above 5,000 enemies to the state, and who had thereby procured the addition of new territory to the empire; but it was not granted for a victory in a civil war, or over rebels. This rule was not strictly observed; particularly after the fall of the Republic we find the emperors enjoying triumphs when the law would have granted them none. Sometimes, when a triumph at Rome was refused, it was celebrated on the Alban Mount.

Corona Triumphalis.

2. The triumph granted to Paulus Æmilius, after the taking of Perseus, King of Macedon (as related by Plutarch in his life of Æmilius), occupied three days. On the first day, the statues, pictures, and images of the vanquished, were exhibited in pomp, upon 750 chariots. On the second day, their most beautiful and valuable armour and arms were borne upon a great number of wagons; and after these

proceeded 3,000 men, carrying the coined silver in 740 vessels, each of which weighed three talents, and was supported by four men. These bearers were followed by others carrying silver bowls, goblets, and cups, of great value on account of their size and workmanship. On the third day, early in the morning, the trumpeters sounded a charge, and the procession began with young men, who led 120 stalled oxen to the sacrifice, having their horns gilt, and their heads adorned with ribbons and garlands; and along with these, were boys carrying salvers of silver and gold. The gold coin was now brought in 77 vessels, each weighing three talents; and after these, the consecrated bowl made by Æmilius, which weighed ten talents, and was richly set with gems—followed by men who carried the cups of Antigonus and Seleucus, and the gold plate of Perseus' table. Then advanced the chariot of Perseus, bearing his armour and diadem; then his captive children, with a company of nurses, masters, and governors, followed by Perseus himself clad in black, and attended by many of his friends. After this mournful train, 400 golden crowns were exhibited, which were bestowed on Æmilius by as many cities; and after these came Æmilius himself, seated in a magnificent chariot, arrayed in garments of purple and gold, and *holding* in his right hand a branch of laurel. Last

of all came the army, holding, in like manner, laurel branches in their hands, and chanting, in triumphal songs, the praises of Æmilius.*

3. As a triumph was the highest honour a Roman general could enjoy, it was feared that the man whose good fortune bestowed such favour upon him, might be too much elated. We are told that, to obviate this, a slave was frequently posted behind the victorious general, that he might whisper at intervals in his master's ear, "Remember that thou art mortal!" It is painful to think how miserable a catastrophe was made to conclude a triumph. The generals, in turning their chariot from the Forum to the Capitol, have sometimes ordered the captive kings and leaders to be led to prison and murdered, and then waited in the Capitol until they had received intelligence that their savage commands had been obeyed!

III. An OVATION was a lesser kind of triumph, granted to those who had achieved victories over their enemies, without the shedding of human blood, or with but little loss. The procession, in this case,

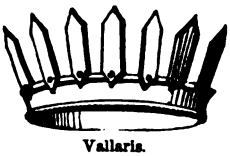
* It is worthy of remark, that the man who enjoyed all these honours, Paul the Emilian, who so greatly augmented the public treasury and power of the Romans, lived according to the frugal discipline of his ancestors, and was so far from benefiting by the kingly treasures which he had gained in war, that he died in poverty.

commenced at the Albanian Mount, with the peaceful music of flutes. The general walked on foot into the city, crowned with myrtle, and dressed in a white

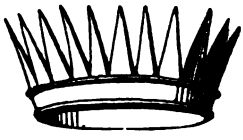
Ovation Myrtle.

robe bordered with purple. He was preceded by the soldiers and by his retinue.

IV. OTHER MILITARY REWARDS consisted chiefly of Crowns of various kinds. The Civic Crown (*Corona Civica*), made of oak leaves, was a soldier's highest



Vallaris.

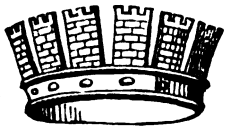


Radialis.

honour. It was given to the man who had saved the life of a citizen in battle; and exempted the wearer, together with his father and grandfather, from the necessity of ever after bearing any troublesome

offices. A golden Crown, called *Corona Vallaris* vel *Castrensis*, was the reward of him who first forced the enemy's entrenchments, or mounted the rampart. A Mural Crown (*Corona Muralis*), was given to him who first scaled the walls of a besieged city;

Navalis.



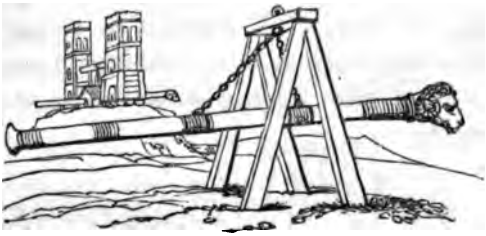
Muralis.

and a Naval Crown to him who first boarded a ship of the enemy.

1. Rewards of less dignity and worth were frequently given in honour of general valour; for instance the *Hasta Pura*, or spear of wood without any iron in it; chains or collars of gold and silver (*Torques*); bracelets (*Armillæ*); armour for horses (*Phaleræ*); and banners (*Vexilla*). All of these were considered very honourable, and preserved with great care by those who were fortunate enough to gain them. Soldiers who had distinguished themselves by bravery, were sometimes rewarded with a double amount of corn, which they were empowered to dispose of as they pleased—double pay and clothes are also to be reckoned among the minor military rewards.

V. MILITARY PUNISHMENTS, for capital crimes, were generally very severe. Disobedience to orders, though it consisted only in speaking, or moving a small space from the ranks, was frequently punished with death; even victory under such circumstances could not mitigate the punishment. In case of a mutiny, every tenth man was sometimes taken by lot, and killed; this was called *Decimation*. *Fustuarium* was the punishment of death by blows. The Tribune struck the condemned with a stick, and bade him fly. If he could escape from the soldiers, who all fell upon him with sticks and stones, he was allowed to live in a foreign country; but he was generally killed on the spot. To be scourged and sold for a slave, to be beheaded, crucified, stoned, and left unburied, were also punishments occasionally inflicted on capital offenders.

1. For small crimes, the punishments were various; such as, degradation of rank—removal from the camp, and employment in various labours—deprivation of pay—scourging with rods, &c.



Battering Ram.

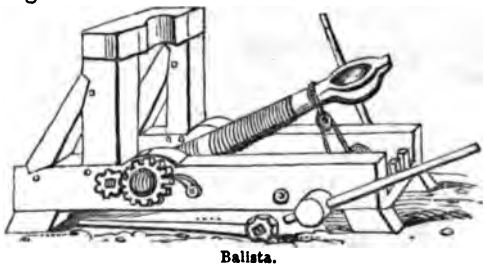
CHAPTER IX.

OF MILITARY ENGINES.

1. OFFENSIVE MILITARY ENGINES, which served the purposes to which artillery is applied in modern warfare, were in constant use among the Romans. The principal among these machines were:—

1. *Aries.*—The battering ram was a most formidable engine. It was composed of a long beam of wood, covered with wet leather, and headed with iron, suspended by a chain from another beam that lay across two upright posts. A hundred men, or fewer, worked it as it hung thus equally balanced; and by main strength dashed it against the wall or rampart of a besieged city, until they had made a breach by which they could enter.

2. To counteract the effects of the battering ram, the besieged were accustomed to lower wool-packs or bags of straw, which deadened its blows. A machine also, called the wolf, was invented to grapple the ram, and either break it or draw it up to the besieged.



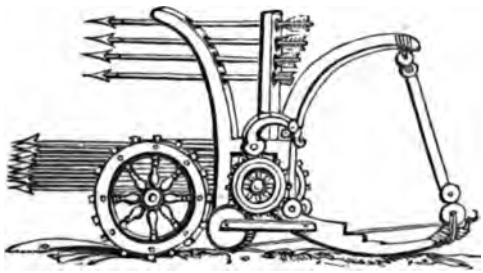
Balista.

3. The *Balista* was a large engine, in the nature of a cross-bow, by which the Romans were enabled to hurl large stones to a great distance. With the balista they shot also fire-darts, called *Phalaricæ*, armed at the end with a piece of iron three feet long, ending in a sharp point; round this iron, tow, steeped in oil, sulphur, and various combustibles, were wrapped, which were set on fire before the darts were discharged.

4. The *Catapulta* was a machine purposely made for casting darts and spears.

5. The *Scorpio* was a small cross-bow, carried in the hand. The darts sent from it had small iron

points extremely sharp, like the stings of scorpions, from which circumstance the machine took its name.



Catapulta.

II. The DEFENSIVE ENGINES of the Romans were:—

1. *Vineæ*—roofs or screens, supported upon posts resting on little wheels. They were covered with materials that could not be easily ignited, such as raw hides and earth, and were usually placed over battering rams, to defend those who worked them; or close to the walls, to defend the soldiers who undermined the foundations.

2. *Testudo*—a tortoise. This was a general name among the Romans, given to every kind of defensive engine. That which was properly speaking the tortoise, was a kind of roof, similar in its construction and uses to the vineæ, beneath which those who were working seemed safe as the tortoise under the shell.

A body of soldiers sometimes imitated the form of a tortoise, by joining their shields together above their heads, so as to form a kind of roof, against which the darts of the enemy would be of no avail.

3. *Musculi* and *Plutei* were also defensive engines, strongly made, but not so long as the vineæ.

4. Movable towers were made by the Romans, with bridges to lay on the walls of a besieged town, and thereby effect an entrance. They were covered with whatsoever could best prevent them from being set on fire. They were sometimes made so prodigiously large, that it seems wonderful how the soldiers could move them. When these engines could be brought up to the walls of a place, its fall was generally insured. The besieged on their part dug countermines to frustrate the efforts of their besiegers. On these occasions the miners and counterminers sometimes met, and conflicts took place under ground. They also undermined the works of the besiegers, propping up the ground for a time with wooden beams, and then setting fire to these beams, so that the earth gave way beneath the weight of the besieger's engines. Other expedients were also employed, such as strengthening the walls, &c. The siege of Jerusalem, as related by Josephus, gives an excellent picture of warlike operations of this description among the Romans.

Roman Ship of War.

CHAPTER X.

THE NAVAL AFFAIRS OF THE ROMANS.

I. THERE are few subjects connected with the antiquities of the Romans which are less understood than their naval affairs. The Romans were not at first great navigators. They knew their own superiority over other nations by land, and they did not much care to have any concern with the sea, unless they were impelled to it by necessity. A superstitious belief also, that the spirits of the unburied dead were compelled to wander in sorrow a century of years,

along the infernal river Styx, rendered the Romans reluctant to run the hazard of shipwreck; so that they had neither much skill in ships, nor much desire to tell posterity the little that they knew.

II. Merchant vessels (*Naves Onerariæ*) were deep, clumsy, slow-sailing hulks, generally propelled by sails, but when there was no wind, managed with oars. These ships were guided, in their voyages during the day, by the knowledge which their captains had of coasts in sight, and during the night, by the stars. For the Romans were unacquainted with the mariner's compass; and, therefore, they were as timorous of undertaking long voyages as they were unfit for such enterprises.

III. Ships of war (*Naves Longæ*) were chiefly impelled by oars. Some of those vessels had several rows of oars on each side, and appellations were given them according to the number of these rows; thus, those which had two rows on each side were called *Biremes;* those which had three rows, *Triremes;* those which had four, *Quadriremes,* and so on. It is yet a problem among learned men, how these rows of oars were placed so as not to interfere with each other. The most accredited opinion is that each succeeding bank of oars was longer than the one beneath it; but even this explanation does *not entirely* solve the difficulty.

IV. In ships of war, some of the military engines

described in the foregoing chapter, particularly balistæ, were used. Grappling irons also, called crows (*Corvi*), some of them dreadful instruments, were generally kept in each vessel.

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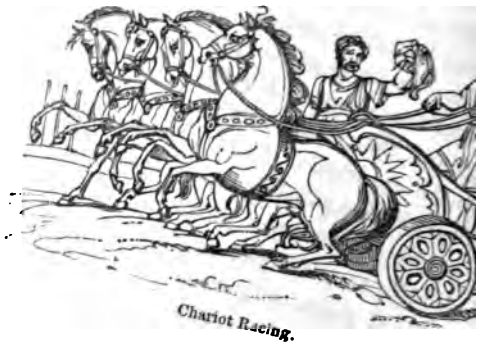

Chariot Racing.

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CHAPTER I.

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A body of soldiers sometimes imitated the form of a tortoise, by joining their shields together above their heads, so as to form a kind of roof, against which the darts of the enemy would be of no avail.

3. *Musculi* and *Plutei* were also defensive engines, strongly made, but not so long as the vineæ.

4. Movable towers were made by the Romans, with bridges to lay on the walls of a besieged town, and thereby effect an entrance. They were covered with whatsoever could best prevent them from being set on fire. They were sometimes made so prodigiously large, that it seems wonderful how the soldiers could move them. When these engines could be brought up to the walls of a place, its fall was generally insured. The besieged on their part dug countermines to frustrate the efforts of their besiegers. On these occasions the miners and counterminers sometimes met, and conflicts took place under ground. They also undermined the works of the besiegers, propping up the ground for a time with wooden beams, and then setting fire to these beams, so that the earth gave way beneath the weight of the besieger's engines. Other expedients were also employed, such as strengthening the walls, &c. The siege of Jerusalem, as related by Josephus, gives an excellent picture of warlike operations of this description among the Romans.

Roman Ship of War.

CHAPTER X.

THE NAVAL AFFAIRS OF THE ROMANS.

I. THERE are few subjects connected with the antiquities of the Romans which are less understood than their naval affairs. The Romans were not at first great navigators. They knew their own superiority over other nations by land, and they did not much care to have any concern with the sea, unless they were impelled to it by necessity. A superstitious belief also, that the spirits of the unburied dead were compelled to wander in sorrow a century of years,

and which the athletæ were enabled to send to a vast distance by means of a leathern thong fixed round the hand of the thrower. Boxers either fought with their naked fists, or with a rude and terrible gauntlet composed of various thongs of leather filled with lead, called *cestus*. Those who fought with this were called *Cestiphori*; their combats generally terminated in death.

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along the infernal river Styx, rendered the Romans reluctant to run the hazard of shipwreck; so that they had neither much skill in ships, nor much desire to tell posterity the little that they knew.

II. Merchant vessels (*Naves Onerariæ*) were deep, clumsy, slow-sailing hulks, generally propelled by sails, but when there was no wind, managed with oars. These ships were guided, in their voyages during the day, by the knowledge which their captains had of coasts in sight, and during the night, by the stars. For the Romans were unacquainted with the mariner's compass; and, therefore, they were as timorous of undertaking long voyages as they were unfit for such enterprises.

III. Ships of war (*Naves Longæ*) were chiefly impelled by oars. Some of those vessels had several rows of oars on each side, and appellations were given them according to the number of these rows; thus, those which had two rows on each side were called *Biremes;* those which had three rows, *Triremes;* those which had four, *Quadriremes*, and so on. It is yet a problem among learned men, how these rows of oars were placed so as not to interfere with each other. The most accredited opinion is that each succeeding bank of oars was longer than the one beneath it; but even this explanation does not entirely solve the difficulty.

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in order, what kinds of representations were usually exhibited in each of these.

III. CIRCENSIAN SHOWS and EXERCISES.

1. The principal amusements of the Circus were chariot and horse racing. The chariots used in racing were handsomely decorated, but, not having springs, their structure would appear clumsy if compared with ours. They had more frequently two wheels than four, and they were drawn by four horses, in honour of the Sun, to whom the Circus was dedicated. They were driven from certain openings, called *Carceres*, around a goal called *Meta*, which was composed of three columns, situated on the same base, at the other extremity of the Circus; hence the phrase *a Carceribus ad Metam*, from beginning to end. Seven times round the goal was considered one heat (*missus*); and this usually terminated the race.

The charioteers, *Aurigæ*, were dressed each in a different colour, such as red, blue, white, green. The people often divided themselves into various factions, in favour of one or other of these colours, and by their animosities caused much tumult and bloodshed. The signal for starting was at first the blowing of trumpets; afterwards, it was the dropping of a napkin (*mappa*). Nero himself, on several occasions, entered the arena as a competitor in the chariot races.

In horse races, there were some riders who managed two horses at the same time, leaping frequently from one horse to the other, after the manner of the Numidians.

2. The Trojan game (*Ludus Trojæ*).—This was a sham fight, performed only by boys, the chief of whom (*Princeps Juventutis*) was heir apparent to the crown, or son of some principal senator. They were all beautifully dressed, and rode on steeds splendidly caparisoned. They were divided into companies of twelve each, under the guidance of one of superior family, who, at a given signal, led out his little troop to engage with others, thus representing a general battle.

3. *Quinquertium*, or *Pentathlon*, was a general term, under which were comprehended the five exercises of running (*cursus*), wrestling (*lucta*), leaping (*saltus*), throwing (*disci jactus*), boxing (*pugilatus*). In the foot races, there were persons who ran in complete armour, to show their strength and agility. Wrestlers (*Athletæ*) exercised naked, and rubbed themselves with oil, or a sticky ointment called *ceroma*, that they might not be easily or effectually seized. These athletæ tried also to excel in leaping. Throwing was, for the most part, confined to the quoit, called *discus*, which was of a round shape, very heavy, and made of brass, iron, or stone,

and which the athletæ were enabled to send to a vast distance by means of a leathern thong fixed round the hand of the thrower. Boxers either fought with their naked fists, or with a rude and terrible gauntlet composed of various thongs of leather filled with lead, called *cestus*. Those who fought with this were called *Cestiphori*; their combats generally terminated in death.

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5. Naval engagements (*Naumachiæ*) were also exhibited in the Circus, by introducing water from the canal that surrounded it, which was in an instant covered with armed vessels. These vessels were usually manned with captives or condemned malefactors, who contended to the death, unless saved by the clemency of the Emperor.

Boxing with the Cestus.

CONCERNING the GLADIATORS.

1. Fights of gladiators were exhibited frequently at funerals, and frequently in the Forum; but the most usual place of their exhibition was an amphitheatre.

2. Gladiators were at first only condemned slaves

and criminals, who were compelled to kill one another, as a sacrifice to the spirits of some deceased persons of quality: afterwards freedmen became gladiators, merely to earn a livelihood.

3. Gladiators had various names, derived from their arms or manner of fighting: thus the *Retiarii*, or net-men, were so called because they held in their left hand a net, which they strove to throw over the head of their adversary before despatching him with an instrument like a trident, which they held in their right.

The *Secutores*, or followers, whose arms were a sword or leaden bullet, a helmet, and a shield: these were commonly matched against the net-men.

The *Mirmillones*, or fish-men, so called because they wore a brazen fish on their helmets. They were armed with a hooked sword (*sica*) and a buckler.

The *Essedarii* or charioteers—those who fought from chariots (*esseda*).

The *Laquearii*, or halter-men, who used a halter (*laqueus*), in the same way as the Retiarii did their net, for the purpose of entangling their opponent.

The *Andabatæ*, who were obliged to fight blindfold, though on horseback: hence the phrase, *Andabatarum more pugnare*—to fight in the dark.

4. Before gladiators fought against one another, they first walked solemnly around the arena, to show

themselves to the spectators; they were then matched. After this, they practised in presence of the multitude, with foils and headless spears; which practising was called *Prælusio*. The prelude ended when the trumpet sounded, and they then fought for life and death.

5. The lookers-on had a strange way of expressing their approbation or disapprobation of the manner in which gladiators fought. If they thought favourably of a man who lowered his arms in token of submission, they raised their hands and pressed their thumbs *downward*, and by this means saved his life; but if they were unfavourable, they turned *up* their thumbs; and by this sign ordered his antagonist to slay him. The ferocity with which the gladiators were made to fight with each other, and the number of those unhappy men who were annually sacrificed, under the rule of the emperors, for the amusement of the mob, is almost incredible, and furnishes a convincing proof of the barbarous nature of the Roman people at the period of their greatest luxury. After the triumph of Trajan over the Dacians, public spectacles were exhibited at Rome for 123 days. During this period, 10,000 gladiators fought, and 11,000 wild animals were destroyed.

6. The rewards given to gladiators were a palm —a palm crown, decorated with ribbons (*Palma*

Lemniscata), money—a cap called *Pileus*, which gave slaves their freedom—and a rod, called *Rudis*, which, if bestowed upon a slave, freed him from any obligation to serve again as a gladiator; and if given to one who had formerly been free, restored him to the full enjoyment of his liberty. Age and infirmity also exempted gladiators from further duty in the circus.

III. Of Scenic Representations.

1. For a long time the Romans were entirely ignorant of the amusement of the theatre; but after it had been introduced among them, they became fond of it, and cherished it, notwithstanding that it had been condemned by the legislature, as being injurious to morals.

2. The origin and progressive advancement of the drama of Rome may be told in a few words.

3. Nearly four hundred years after the building of the city, a great plague burst out among the people; and after having tried every other method in vain to stop its progress, the senate imagined that some new game should be instituted in honour of the gods, which might have the tendency of disarming their resentment. Accordingly, certain mimics or buffoons were brought from Etruria, who danced to the sound of the flute, and amazed the *multitude* by their ridiculous gestures. This was

called a scenic representation, because the mountebanks exhibited on a stage, the name for which was *Scena*. The actors, however, did not speak, but confined themselves merely to dancing. The Romans did not, in fact, understand their language.

4. This appeal failed to appease the gods; but it pleased the people, and they continued it. At their sacred festivals the Roman youths imitated the actions of the players, as an accompaniment to certain verses of their own composition, in which they threw out railleries against one another. These rude attempts at poetry were called Fescennine verses.

5. Fescennine verses improved into satires; and satires furnished to Livius Andronicus a hint, which afterwards led him, after the example of his countrymen the Greeks, to the composition of the first regular Roman play, about five hundred years after the building of the city.

6. The plays of Andronicus were acted by himself alone, until he became hoarse. He was then allowed a boy, who sang the words of his play, while he merely accompanied the song with his gesture.—The Romans having seen and heard Andronicus, were soon disgusted with the players with whom they had been formerly delighted, and acquired a taste for higher intellectual gratification.

7. Livius Andronicus was followed by Nævius, Ennius, Plautus, Cæcilius, Terence, Afranius, Pacuvius, Accius, &c.—eminent men, who, having an opportunity of studying the Grecian models, brought the writing of plays, both tragic and comic, to great perfection.

8. Comedians wore, during their performance, a loose low shoe, called *soccus:* hence this word has been poetically used to signify comedy. Tragedians, on the contrary, wore a high-heeled buskin, called *cothurnus;* which word, in like manner, is used to signify tragedy. The Roman youths were fond of amateur acting. Leaving the higher walks of the dramatic art to professed actors, they amused themselves with acting farces called exodia, which followed the tragedy, in the same way as a small laughable piece is acted in our theatres at the end of the evening.

9. Roman plays were divided, like our own, into various acts and scenes; but our plays have no chorus, which was often introduced with great beauty into the plays of the ancients. The chorus might consist of many or of few—of males or of females. It represented the persons who were present where the business was supposed to be acted. Whatever they said or sung ought therefore to have *borne* reference to the play. Dramatic entertain-

ments were divided into tragedy, comedy, and pantomime. Their distinctive features were analogous to those preserved in modern dramatic writing. The Roman comedies are copied chiefly from the Greek.

10. The music, used by the chorus, or without the chorus, to accompany a play, was chiefly wind-music. The Romans had a musical instrument which seems to have been, in its use and construction, much like what we call a first and second flageolet. It was composed of two flutes, joined together with one top, blown by one hole, and played with both hands. That which the right hand played was called *tibia dextra:* it seems to have had a low full sound, and few holes. The one played by the left hand—*tibia sinistra*—had sharper tones and more holes. If two right hand flutes were joined together, the instrument was called *tibiæ pares dextræ;* if two left hand flutes were joined, *tibiæ pares sinistræ;* if flutes for each hand were joined in one, the instrument was *tibiæ impares,* or *tibiæ dextræ et sinistræ.*

CHAPTER II.

THE DRESS OF THE ROMANS.

I. BODY CLOTHES.

1. The principal garment of the Romans, and the one which procured for them the appellation of *Gens Togata*, was called TOGA. It was a species of cloak, composed of one large semicircular piece of cloth, generally of a white colour, and without sleeves. It had a long flowing skirt, which was ordinarily drawn over the right shoulder, and fastened on the left. To permit the skirt to hang loosely down was commonly considered a sign of effeminacy, or dissolute manners. In case of rain, or an accident, this skirt was thrown over the head; for the Romans did not in general wear any hats or caps.

2. The toga was anciently worn as well by women as by men; but the matrons afterwards changed it for the STOLA, a robe like the toga, which reached down to the feet, and was bordered with a deep fringe. None but the free citizens of Rome were allowed to wear the toga.

3. There are various kinds of togas mentioned in *the classics*; the most worthy of notice are:—

(1.) The TOGA PRÆTEXTA, which was bordered with purple, and worn by the sons of respectable citizens, from the age of thirteen years until they attained the age of seventeen, when they assumed the *Toga Virilis*, or manly gown, which they did with much solemnity and ceremony.

The toga prætexta was also worn by the superior magistrates, and by the high priests, the Augurs, and the Decemviri.

Young women wore the toga prætexta until they were married; and on a particular festival, married women were permitted to appear in it instead of the stola.

The toga prætexta was not only a robe of great dignity, but also a sacred habit: hence it was given to boys and young women, as a kind of defence to them against injury; and hence also it was worn by magistrates, to signify that their persons should be inviolate.

(2.) The *Toga Pulla* was of a black colour, and worn by the people in mourning.

(3.) The *Toga Picta* was a richly embroidered robe.

(4.) The *Toga Purpurea*, one that had purple ground.

(5.) The *Toga Palmata*, one whose border was probably inwrought with figures of palm.

The three last-mentioned togas were for generals during a triumph.

(6.) The *Trabea* was the most splendid of all the togas. Its colour was white, adorned with scarlet, and bordered with purple. It was sometimes superbly set with gems, and inwrought with gold, on which account it was only proper to Consuls and Emperors.

4. The TUNICA was a close warm coat, worn under the toga, which reached down to the knees, and had wide sleeves as far as the elbow. It was usually made of white wool, and bound round the waist by a girdle (*Cingulum*). The poor people, who were not able to afford a toga, wore only tunics, and were hence called, by Horace, *Tunicatus Popellus*.

(1.) The *Tunica Laticlavia* was only worn by senators, and by the sons of senators, after they assumed the toga virilis. It was called Laticlavia, from a broad purple stripe or galloon, which edged its two sides, where they joined in the middle.

(2.) The *Tunica Augusticlavia* was the under-dress of the Equites. It was only distinguished from the laticlave by a narrower galloon. It is not thoroughly known whether the use of the Augusticlave belonged exclusively to the Equites or not.

(3.) Tunics were the ordinary dress of women *inside* the house. Their tunica, however, were made

longer than the men's. An ornament also was added to their girdle, serving not only as a decoration but as a support; for the Roman ladies were unacquainted with stays. This ornament they called *Strophium*, and those who were able, generally had it set with jewels and pearls of great value.

(4.) Under the outer tunic there were sometimes one or two others, worn for the sake of warmth. The innermost one, which they called *Indusium*, was made of finer wool, and answered the same end as our shirt; for the Romans had not the comfort of linen in common use, as we have.

5. LACERNA was a short cloak, generally of a dark colour, open before, and fastened with clasps (*fibulæ*), to which was attached a hood (*cucullus*), which screened the head in time of rain. It was worn over the toga, or by the common people, instead of a toga, over their tunics. Similar to this, in shape and use, were the *Pennula* and *Læna*.

6. PALUDAMENTUM was, properly speaking, the uniform of a general, being of a scarlet colour, and bordered with purple. It is a general term, however, to signify any military robe.

7. The Romans never wore any stockings; and seldom put on small clothes, except when they assumed the military habit for exercising on horseback. The

drawers which they wore on such occasions were called *Campestre.*

8. SAGUM was the principal military cloak of the Romans. It was thrown over the other clothes or armour, and fastened in front with clasps.

9. SYNTHESIS was a large commodious garment, fitted for reclining on sofas, which was put on at dinner instead of the toga.

II. HEAD DRESS.

1. The Romans usually went bare-headed; but upon extraordinary occasions they put on:

(1.) The *Pileus,* a woollen cap or bonnet, worn especially by freedmen, to whom it was given in token of emancipation.

(2.) The *Galerus,* which was like a helmet or broad-rimmed hat; worn chiefly by priests, or by persons on a journey.

(3.) The *Petasus,* similar to the galerus, and, like it, worn by travellers.

III. SHOES.

1. CALCEI were a kind of buskin, made of black leather, which came midway up the leg. The *Calceus Lunatus* had in the front a gold, silver, or ivory crescent, which probably was used as a clasp. By this ornament, patrician senators were distinguished from senators who were not patrician, as well as from

the rest of the people. Calcei were worn out of doors, along with the toga.

2. PERONES were boots, coarsely made of skins, reaching up the calf of the leg, worn by plebeians and countrymen.

3. SOLEÆ were slippers or sandals, made of leather, wood, or iron, without uppers—being bound with straps round the foot and leg. It was accounted indecent for men to wear these when they went out; but it was customary to wear them at feasts. *Crepidæ* are said to have differed from the soleæ, by having two soles.

4. CALIGÆ were like brogues used by some of our own poor, having wooden soles thickly set with nails. These were the shoes of soldiers.

5. Besides these, there were other coarse shoes, as the *Udones*, *Sculponeæ*, &c., not to mention the cothurnus and soccus, already noticed.

IV. WOMEN'S DRESS.

What has been said respecting the dress of the women, it will be perhaps satisfactory to recapitulate:—

1. They wore long and handsome tunics, tightly bound round the waist with a girdle, on which was a stomacher of rich workmanship. Over this tunic they wore a long fringed robe, called stola, which only respectable people might wear. Both these gar-

ments, though at first only white, were afterwards dyed with various colours, according to the fancy of the wearer.

2. They had no bonnets, but took much pains to curl and dress their hair in various forms; and, when they went abroad, usually covered it with a veil. Sometimes they put on a kind of cap, called *Mitra*, which they bound beneath their chin.

3. Around their neck, and on their left arm, they usually had bracelets. There is mention made also of certain ornaments worn round the legs, called *Periscelides*. Long pendants for the ears were much in use; and rings were sometimes worn on every finger of the hand except the middle one. As to jewels, they were accounted so essential among a lady's ornaments, that Lollia Paulina had of them a hundred and fifty thousand pounds' worth for her own use.

CHAPTER III.

OF MARRIAGE.

I. MARRIAGE was accounted very honourable among the Romans; and celibacy was punishable with a fine.

II. There could be no legal marriage except among citizens. The children of a Roman (whether man or woman) and a foreigner, were accounted spurious. They were called *hybridæ*, or mongrels, and their condition was little better than that of slaves.

III. The legal age for marriage was fourteen years for men, and twelve for women.

IV. Young persons were not allowed to marry without the consent of their parents or guardians. The friends of the parties usually settled among themselves the articles of the marriage contract, and both parties signed them.

V. At the time of signing the settlement, the wedding-day was usually fixed, but care was taken to fix upon a fortunate time: for there were certain days reckoned very unfortunate; such as the kalends, nones, and ides, and the days after them, the whole month of May, &c.

VI. There were three ways of contracting marriage among the Romans, viz., by use (*usu*); by purchase (*coemptione*); and by eating together a particular kind of cake (*farre*).

1. A marriage *by use* was considered perfectly valid if a man and woman had lived together, for one whole year, without being three days absent one from the other.

2. A marriage *by purchase* took place, when the man handed to the woman a piece of money, asking her, at the same time, whether she was willing to become the mistress of his family, and when she returned the money to him again, saying that she was willing.

3. The most solemn kind of marriage was called *Confarreatio*. It was performed by the Pontifex Maximus, or by the high priest of Jupiter, and accompanied by sacred rites. It was necessary that there should have been at least ten witnesses present. After a set form of words had been gone through, the bride and bridegroom partook together of a consecrated cake, made of flour, salt, and water, which they called *far*; and by this ceremony pointed out the peaceful union that should subsist between them. Such a marriage could only be dissolved by another solemnity called *Diffarreatio*.

VII. By marriage, a husband possessed over his wife the same power which a father had over his daughter; all her goods (*parapherna*) and dowry became his; and the wife, if her husband died intestate, inherited an equal share of property with the children; and if they had no children, the whole.

VIII. There were many ceremonies which it was necessary to observe on a marriage occasion among *the Romans*.

1. The Haruspices were consulted, and sacrifices offered to the gods, especially to Juno, the goddess of marriage.

2. Her maids divided the hair of the bride into six tresses, with the point of a spear; which being customary with the vestal virgins intimated how chastely she should live with her husband.

3. The dress of the bride was a long white robe, bound round the waist by a zone, which was tied in a knot called the *Herculean*. Her head was crowned with the flowers of vervain, and other herbs, which it was necessary that she herself should have gathered. Over this crown was thrown a flame-coloured veil. Her shoes were of the same colour as her veil.

4. The marriage ceremony was performed in the house of the bride's father, or of her nearest relation. In the evening, when it was finished, she was conducted to the house of her husband.

5. Five nuptial torches were carried in the front of the bridal procession by as many children, called *Pueri lauti*, because they were washed for the occasion. Three other boys attended the bride; one went immediately before her, bearing the torch of Hymen—the other two supported her arms.

6. Women followed the bride, carrying the distaff, spindle, and wool, to intimate the necessity of industry.

7. A great number of friends attended the procession, shouting, as they went along, "Hymen! Hymenæe!" and invoking Thalassius in nuptial odes.

8. When the bride reached the door of her husband's house, she bound the posts, which had been previously adorned by wreaths of flowers, with fillets of wool anointed with tallow, as a charm against enchantments.

9. She either stepped over the threshold, or was lifted over it, because it was sacred to Vesta, the goddess of virgins; and it would, therefore, have been ominous to touch it.

10. When she entered, the keys were delivered to her. She and her husband touched fire and water together: for all things were supposed to have been produced from these elements.

11. All parties sat down at length to the wedding feast. The bridegroom scattered nuts among the children, intimating that he had done with the trifles of boyhood. Elegant music accompanied hymeneal songs during the entertainment; and when all their festivity was over, the bride was conducted to her chambers by matrons.

12. The wedding song was sung by a number of virgins. This song was called *Epithalamium;* and *with it* all the marriage ceremonies were ended.

IX. It was not thought extraordinary in Rome for men to marry a second time; but it was considered very proper for a woman to remain the widow of only one man: hence the honourable epithets, *Uni-vira* and *Uni-nupta*.

X. DIVORCES were permissible at Rome for various causes. If the divorce was occasioned by infidelity, or any other fault of the wife, her dowry was retained; but if she was guiltless, her dowry was restored to her.

1. Sometimes the husband and wife agreed between themselves to separate; and this mutual acquittal from marriage vows was called a *bona gratia* divorce.

2. The marriage called Confarreatio, as we have already said, could only be annulled by a contrary ceremony called Diffarreatio. In like manner, a marriage by purchase was dissolved by a release called *Remancipatio*.

3. A simple method of divorce sometimes prevailed. The marriage-contract was torn in the presence of seven witnesses, and the keys taken from the wife.

A Roman Banquet.

CHAPTER IV.

THE MEALS OF THE ROMANS.

1. Upon ordinary occasions, the manner in which the ancient Romans generally passed the day, was this:

1. The first two hours of the day, that is, from five to seven o'clock, were spent by the patrons with their clients; from the third to the fifth hour was occupied by breakfast, attendance at the bar, or some particular business.

2. From eleven o'clock until two or three o'clock they rested themselves, and took a slight repast; after this, they exercised in various ways; then bathed, and prepared for their principal meal, which *was usually* at four or five o'clock. The rest of the

evening was commonly spent in the house, by prolonging the time at wine, or taking supper.

II. BREAKFAST they called *Jentaculum*. This was a very slight meal, and not universally taken.

III. *Prandium*, usually translated DINNER, was nothing but a lunch, taken without any regularity or particular etiquette.

IV. CŒNA was the principal meal of the Romans. It is in general called supper, but it would be better translated DINNER. It differed in no respect, except as to the manner in which it was taken, from that which we call dinner; and it answered, in no respect whatever, to that which we call supper.

1. The cœna was sometimes composed of three courses, or even of a greater number, if the entertainment were very sumptuous. The first consisted of salad and shell-fish, together with eggs; the second of beef, fish, and other substantial dishes; and the last of pastry and fruit.

2. The dining-room, called *Cœnaculum*, was in an upper story. It was furnished with greater or less splendour, according to the ability of the owner; but it usually contained one table, and three sofas surrounding it: hence the room itself was called *Triclinium*; or if it had only two couches, *Biclinium*.

3. The Romans, at dinner, did not sit around their tables, upon chairs, as we do; but reclined on sofas,

which they adapted to the form of the table. These sofas had no backs; they were large enough to hold three or four people, and they were furnished with bolsters, one for each guest.

4. The guests lay with the head a little raised—the back supported by a bolster, and the body reclining on the left arm. The feet of the first were stretched out behind the back of the second, and his feet behind the third. It is probable that our Lord occupied the middle seat of a sofa at the Last Supper, and John the third seat; on which account, his head being towards the breast of our Lord, he might be said to lie in his bosom.

5. The most honourable seat in a sofa was the middle: therefore the most honourable in a room was the middle seat of the middle sofa; but the consular seat was the last of the middle sofa, in order that the consul might, with less interruption to the company, receive any messages.

V. Much wine was generally drunk by the Romans after dinner.

1. It was customary to appoint a person to regulate the toasts, and determine the quantity to be drunk. This appointment they made by the casting of dice, and they called the person so appointed *Arbiter Bibendi.*

2. *A libation* was first poured out to the gods, and

then they drank to one another, saying, "*bene mihi*" (my own health), or "*bene vobis*" (your health), or the like. In drinking to a friend or mistress, they would sometimes take as many *cyathi*, or glasses, as there were letters in the name, or as they wished years to them.

3. The Romans were very fond of old wines. Some have been kept by them, it is said, above one hundred years, and some above two hundred years.

4. Their wines were in general distinguished by the names of the places in which they were made. The Italian wines most frequently mentioned were Falerian, Massic, Cæcuban, &c.; the foreign wines in great repute, were Chian, Lesbian, Leucadian, Coan, &c.

VI. SUPPER (*Commissatio*) was sometimes taken after the cœna. In great houses, this meal was frequently laid out in a different room from the cœnaculum. It was luxurious to partake of supper: hence the word *commissari*—to revel.

CHAPTER V.

THE DIVISIONS OF THE YEAR.

I. ORIGINALLY there were only ten months in the Roman year, of which March was the first. Numa Pompilius afterwards added January and February; but the length of these months being measured by the moon, made the year to consist of only 354 days, on which account an intercalary month was added every second year by the Pontifices.

II. Julius Cæsar put an end to this confusion, by regulating the months according to the course of the sun: so that from his time, the Roman year, like our own, consisted of 365 days, 5 hours, and 49 minutes.

III. The names of the months were the same among the Romans as those which we now have, giving a Latin termination to our English names.

IV. The division of months into weeks was not introduced until nearly two hundred years after Christ. The names of the days were: *Dies Solis*, Sunday—*Dies Lunæ*, Monday—*Dies Martis*, Tuesday—*Dies Mercurii*, Wednesday—*Dies Jovis*, Thursday—*Dies Veneris*, Friday—*Dies Saturni*, *Saturday*.

V. The ordinary method of dividing the months, among the Romans, was into *Kalends*, *Nones*, and *Ides*. The first day of a month was the kalends of that month; the fifth day was the nones, and the thirteenth the ides; but in four months, viz., March, May, July, and October, the nones were on the seventh day, and the ides on the fifteenth.

VI. The manner of computing the day of the month was by counting its distance from the kalends, nones, or ides following; thus—January the second was *quarto nonas*, or *quarto nonarum Januarii*, i.e. the fourth day before the nones; January the sixth was *octavo idus*, i.e. the eighth day before the ides; and January the fourteenth was *undevigesimo kalendas Februarii*, the nineteenth day before the kalends of February; January the thirty-first was *pridie kalendas Februarii*, the day before the kalends of February.

The following table will show at once the Roman computation of any day of any month throughout the year:—

A TABLE OF THE KALENDS, NONES, AND IDES.

Days of Month.	April, June, Sept., Nov.	Jan., Aug., December.	March, May, July, Oct.	February.
1	Kalendæ.	Kalendæ.	Kalendæ.	Kalendæ.
2	IV. Nonas	IV. Nonas	VI. Nonas.	IV. Nonas.
3	III. . .	III. . .	V. . . .	III. . .
4	Pridie. .	Pridie. .	IV. . .	Pridie. .
5	Nonæ. . .	Nonæ. .	III. . .	Nonæ. .
6	VIII. Idus	VIII. Idus	Pridie. .	VIII. Idus.
7	VII. . .	VII. . .	Nonæ . .	VII. . .
8	VI. . .	VI. . .	VIII. Idus	VI. . .
9	V. . .	V. . . .	VII. . .	V. . .
10	IV. . .	IV. . .	VI. . .	IV. . .
11	III. . .	III. . .	V. . . .	III. . .
12	Pridie. .	Pridie. .	IV. . .	Pridie. .
13	Idus . .	Idus . .	III. . .	Idus . .
14	XVIII. Kal.	XIX. Kal.	Pridie. .	XVI. Kal.
15	XVII. .	XVIII. .	Idus . .	XV. . .
16	XVI. .	XVII. .	XVII. Kal.	XIV. . .
17	XV. . .	XVI. . .	XVI. . .	XIII. . .
18	XIV. .	XV. . .	XV. . .	XII. . .
19	XIII. .	XIV. . .	XIV. . .	XI. . .
20	XII. . .	XIII. . .	XIII. . .	X. . . .
21	XI. . .	XII. . .	XII. . .	IX. . .
22	X. . .	XI. . .	XI. . .	VIII. . .
23	IX. . .	X. . . .	X. . . .	VII. . .
24	VIII. .	IX. . .	IX. . .	VI. . .
25	VII. . .	VIII. . .	VIII. . .	V. . . .
26	VI. . .	VII. . .	VII. . .	IV. . .
27	V. . .	VI. . .	VI. . .	III. . .
28	IV. . .	V. . . .	V. . . .	Prid. Kal.
29	III. . .	IV. . .	IV. . .	Martii.
30	Prid. Kal.	III. . .	III. . .	
31	Mens. seq.	Prid. Kal. Mens. seq.	Prid. Kal. Mens. seq.	

CHAPTER VI.

THE WEIGHTS AND MEASURES OF THE ROMANS.

I. THE principal WEIGHT in use among the Romans, was the pound, called *As* or *Libra*, which was equal to 12 oz. avoirdupois, or 16 oz. 18 dwts. and 13¾ grains, troy weight. It was divided into twelve ounces, the names of which were as follow: *Unica*, 1 oz.—*Sextans*, 2 oz.—*Triens*, 3 oz.—*Quadrans*, 4 oz.—*Quincunx*, 5 oz.—*Semis*, ½ lb.—*Septunx*, 7 oz.—*Bes*, 8 oz.—*Dodrans*, 9 oz.—*Dextans*, 10 oz.—*Deunx*, 12 oz.

II. The As and its divisions were applied to anything divided into twelve parts, as well as to a pound weight. The twelfth part of an acre was called Uncia, and half a foot, Semis, &c.

III. The MEASURES FOR THINGS DRY.—*Modius*, a peck—*Semimodius*, a gallon—*Sextanus*, a pint—*Hemina*, one half-pint, and 3 smaller measures, for which we have not equivalent names in English. One Modius contained 2 *Semimodii*—each Semimodius contained 8 *Sextarii*—each Sextarius, 2 *Heminæ*—each Hemina, 4 *Acetabula*—each Acetabulum, 1½ *Cyathi*—each Cyathus, 4 *Ligulæ*.

IV. The LIQUID MEASURES OF CAPACITY were the *Culeus*, which was equal to 144½ gallons: it contained 20 *Amphoræ* or *Quadrantales*—each Amphora, 2 *Urnæ*—each Urna, 4 *Congii*—each Congius, 6 *Sextarii*—and each Sextarius, 2 *Quartarii*, or naggins—each Quartarius, 2 *Heminæ*—each Hemina, 3 *Acetabula* or glasses—each Acetabulum, 1½ *Cyathi*—and each Cyathus, 4 *Ligulæ*.

V. The MEASURES OF LENGTH in use among the Romans were, *Millarium* or *Mille*, a mile—each mile contained 8 *Stadia*, or furlongs—each Stadium, 125 *Passus*—each Pace, 5 feet.

VI. The *Pes*, or foot, was variously divided. It contained 4 *Falmi*, or hand-breadths, each of which was therefore 3 inches long—and it contained 16 *Digiti*, or finger-breadths, each of which was therefore three-quarters of an inch long—and it contained 12 *Unciæ*, or inches: any number of which was used to signify the same number of ounces.

VII. *Cubitus*, a cubit, was 1½ feet long—*Pollex*, a thumb's breadth, 1 inch—*Palmipes*, a foot and hand's breadth, i. e. 15 inches long—*Pertica*, a perch, 10 feet long—the lesser *Actus* was a space of ground 120 feet long by four broad—the greater Actus was 120 feet square—two square Actus made a *Jugerum*, or acre, which contained therefore *28,000* square feet.

CHAPTER VII.

OF MONEY AND THE COMPUTATION THEREOF.

I. THE first money in use among the Romans was nothing more than unsightly lumps of brass, which were valued according to their weight. Servius Tullius stamped these with images of cattle *(pecudes*, whence money generally was called *Pecunia)* to a fixed standard. After his reign, the Romans improved the old, and added new coins. He also reduced their size. Silver and gold were not coined until nearly five hundred years after the foundation of Rome. The coins in most frequent use were the *As*, *Sestertius*, *Victoriatus*, *Denarius*, *Aureus*.

II. The AS was a brass coin, stamped on one side with the beak of a ship, and on the other with the double head of Janus. It originally weighed one pound; but was afterwards reduced to half an ounce, without suffering, however, any diminution of value. It was worth three and one-tenth farthings. Other brass coins were the *Semisses*, *Trientes*, *Quadrantes*, and *Sextantes*.

III. The SESTERTIUS was a silver coin, stamped on one side with Castor and Pollux, and on the ob-

verse with the city. This was so current a coin, that the word *Nummus*, money, is often used absolutely to express it. It was worth one penny and three and three-fourths farthings.

IV. The DENARIUS was a silver coin, value for ten asses; that is, 7¾d. of our money. It was stamped with the figure of a carriage drawn by four beasts, and on the obverse side, with a head covered with a helmet, to represent Rome.

V. VICTORIATUS was a silver coin, half the value of a Denarius. It was stamped with the figure of Victory, from whence its name was derived. Being worth five Asses, it was called *Quinarius*.

VI. *Libella*, *Sembella*, *Teruncius*, were also silver coins, but of less value than the above. Libella was of the same worth as the As—Sembella was half a Libella, equal to one farthing and a half—and the Teruncius was half of a Sembella.

VII. AUREUS DENARIUS was a gold coin, about the size of a silver Denarius, and probably stamped in a similar manner. At first, forty Aurei were made out of a pound of gold; but under the Emperors it was not so intrinsically valuable, being mixed with alloy.

1. The value of the Aureus, which was also called *Solidus*, varied at different times. According to Tacitus, it was valued and exchanged for 25 Denarii, which amounted to 16s. 1¾d.

VIII. The ABBREVIATIONS used by the Romans to express these various kinds of money, were, for the As, L.—for Sesterce, L.L.S, or H.S.—for the Quinary, V. or Λ.—for the Denarius, X. or :!:

IX. Sesterces were the kind of money in which the Romans usually made their computations. 1,000 Sesterces made up a sum called *Sestertium*, the value of which in our money was £8 1s. 5½d.

1. The art of reckoning by Sesterces was regulated by these rules:

First.—If a numeral adjective were joined to Sestertii, and agreed with it in case, it signified just so many Sesterces; as *decem Sestertii*, 10 Sesterces: 1s. 7½d.

Second.—If a numeral adjective, of a different case, were joined to the genitive plural of Sestertius, it signified so many thousand Sesterces; as *decem Sestertium*, 10,000 Sesterces: £80 14s. 7d.

Third.—If a numeral adverb were placed by itself, or joined to Sestertium, it signified so many hundred thousand Sesterces; as *Decies*, or *decies Sestertium*, 100,000 Sesterces: equal to £8,072 18s. 4d.

Fourth.—When the sums are expressed by letters, if the letters have a line over them, they signify also so many hundred thousand Sesterces; thus, H.S.$\overline{\text{M.C.}}$ denotes the sum of 1,000 times 100,000 Sesterces, *i.e.* 110,000,000: £888,020 16s. 8d.

The table underneath will show, at one view, the value of all the principal coins and sums of money in use among the Romans. The three first were borrowed from the Grecians.

A Table of the principal Roman Coins and Sums of Money, with their relative value in English Currency.

						£	s.	d.
TALENTUM—equal to 60 Minæ	...	...	...	...	...	193	15	0
MINA—equal to 100 Drachmæ and 1 Libra					...	3	4	7
DRACHMA—equal to a Denarius	...	...	...	...	...	0	0	$7\frac{3}{4}$
SESTERTIUM	...	...	...	...	...	8	1	$5\frac{1}{2}$
10 AUREUS	...	...	...	...	...	0	16	$1\frac{1}{2}$
250 DENARIUS	...	...	...	...	...	0	0	$7\frac{3}{4}$
500 2 QUINARIUS OR VICTORIATUS					...	0	0	$3\frac{7}{8}$
1,000 100 4 2 SESTERTIUS...					...	0	0	$1\frac{15}{16}$
2,500 250 10 5 $2\frac{1}{2}$ LIBELLA OR AS					...	0	0	$0\frac{93}{160}$
5,000 20 10 5 2 SEMBELLA					...	0	0	$0\frac{93}{320}$
10,000 1,000 40 20 10 4 2 TERENTIUS						0	0	$0\frac{93}{640}$

A Roman Funeral.

CHAPTER VIII.

OF FUNERALS.

I. The same superstition which at first caused the Romans to be timid and unwilling navigators, namely belief in the restlessness and unhappiness of the souls of the unburied dead, rendered them as a people peculiarly strict in the performance of funeral rites.

II. Their manner of disposing of dead bodies was, either to bury them in graves or sepulchres, as we do, or to burn them upon a funeral pile. Burying, as it is more natural, was the more ancient practice. Burning became prevalent at the latter end of the Republic and under the Emperors, until the Christian religion became universally diffused;

after which interments were again practised. The practice of burning bodies is, however, already mentioned in the laws of the Twelve Tables.

III. Children before they got their teeth might not be burned. Persons struck by lightning, also, were not burned, but usually buried in the place where they were killed.

IV. PRIVATE funerals (*funera tacita* vel *plebeia*) were made at small expense, and commonly attended only by the relatives of the deceased; but public funerals (*funera indictiva*) were celebrated with great magnificence, and at vast expense.

V. Those who mourned for the dead, or attended a funeral, were accustomed to lay aside all ornaments, to relinquish their ordinary occupations, and to change their usual clothes, for others of a black colour. Sometimes they yielded to extravagant grief, cursing the gods, tearing their hair, allowing their beard to grow, &c. Magistrates, it is said, at times laid aside their official robes, and assumed those of senators; and senators occasionally put on the equestrian habit. It was at first usual to celebrate funeral obsequies only in the night-time by the light of torches, that priests passing that way might see the procession, and turn aside. It was considered that a priest was polluted by contact with a corpse, and rendered incapable of performing his sacerdotal

functions. Afterwards, however, the custom was discontinued in the case of public funerals.

VI. A PUBLIC FUNERAL was proclaimed aloud by a herald, who went through the city, inviting all that wished to attend. The procession was composed, besides the relatives of the deceased, of musicians, torch-bearers, freedmen and mourners, and if the deceased had been a general, of the soldiers whom he commanded, and the lictors, who went along bearing their arms and fasces reversed.

1. When the bier reached the Forum, some near relation or public functionary recited an oration, filled with the praises of the deceased.

2. The funeral then proceeded to the Campus Martius, or whatever place had been determined upon without the city, and the body was placed upon the pyre, which had been previously erected there with a piece of money in its mouth, to pay Charon, the ferryman of Hades, for a sail over the river Styx.

3. The pyre was ignited by the nearest relatives of the deceased, who turned their faces aside while they held their torches to it, in order that they might seem necessitated to perform so painful a duty. Before the body was consumed, the eyes of the corpse, which had been closed immediately after death, were opened.

4. After the pyre began properly to blaze, the

clothes, arms, &c., which the deceased most frequently wore and most delighted in, were thrown into the flames. Sacrifices were then made, and the victims also thrown into the fire.

5. Combats of gladiators generally closed the funeral. These have been already described in Chapter I. of this Book. This horrible practice originated in an ancient custom of murdering prisoners of war around the funeral pile of those who had been slain in battle, as a sacrifice to their manes. The size of the funeral pile served in some measure to indicate the rank of the deceased.

6. When the body had been consumed, its ashes were gathered up, and placed in an urn. Those who had the charge of funerals knew how to distinguish the ashes of the body from those of the wood; but sometimes, for the purpose of being more certain, the body was wrapped in a kind of cloth, called Asbestos, which being spun out of a mineral substance, possessed the singular property of remaining unconsumed in fire, and therefore entirely preserved the ashes of the dead from mingling with those of the pile.

VII. The FUNERAL PILE (*Rogus* vel *Pyra*) was a high heap of such wood as was most easily inflamed, built in regular order, in the shape of an altar. *Around it* cypress trees were sometimes set to pre-

vent any disagreeable smell from spreading; and for the same purpose, costly perfumes were frequently thrown into it while burning. It was unlawful to erect a funeral pile within sixty feet of any house.

VIII. The instant in which any person was observed to expire, the nearest relation present kissed his lips, in hope of receiving his soul. His eyes and mouth were closed, to give him the appearance of a person sleeping; and he was loudly and repeatedly called upon, by name, to awaken, for fear he might only have fallen into a lethargy.

1. The body was then given to the undertakers, and by them washed or embalmed. In the art of embalming, the Romans were greatly superior to the Egyptians. It is supposed that they used for this purpose a mixture of myrrh, or aloes, or turpentine.

2. When the body had been thus prepared, it was dressed, and the head was crowned with flowers, or with some of the coronets, which the valour of the deceased, in battle, had merited.

3. It was usual to keep the corpse in this manner seven days. A branch of cypress tree was placed, in the meantime, outside the door, which was known by the passers-by to be an emblem of death.

IX. UNDERTAKERS (*Libitinarii*) were intrusted with the charge of everything requisite for funerals. They

derived their name from the temple of Venus Libitina, in which were registered the names of all those that died at Rome.

1. *Pollinctores* were those persons to whom the undertakers deputed the washing and embalming of the body.

2. Other persons employed to assist at funerals were *Vespilliones* or *Sandapolones*—those who carried the bier.

3. *Siticines*—musicians of various kinds, who went before the bier, playing to the pyre.

4. *Præficæ*—mourners: a company of women, practised to sing, with a plaintive voice, a funeral dirge, commemorating the praises of the deceased. Women of this description are found in some parts of Ireland at present.

5. *Ludii* and *Histriones* — players and buffoons, who danced and sang before the bier. Such characters would seem to us very improper actors in a funeral solemnity.

X. Private burial places were usually in fields or gardens contiguous to the highway, where the inscriptions might catch the eye of the traveller, and thus put him in remembrance of his latter end.—Public burial places were the Campus Martius, for illustrious individuals, and the Campus Esquilinus *for the poor*. Both these places were without the

city, as it was unlawful to inter within it. The vestal virgins, however, had the high privilege of sepulture within the city. They shared this honour with a few of the most distinguished citizens.

XI. SEPULCHRES were at first small buildings, in the interior of which, along the walls, were certain recesses, called *Columbarii*, from their resemblance to pigeon-holes, in which the urns were deposited, and underneath which the inscriptions were written.

1. When the Romans became luxurious, they made their sepulchres equally magnificent with their other buildings. They were usually under ground (hence called *Hypogæa*), and divided into various apartments, which were adorned with very expensive paintings in fresco, mosaic work, and marble figures in relief, of great beauty and value.

2. It was not an uncommon thing for men during their lifetime to erect sepulchres for themselves, which explains some ancient inscriptions, such as *V. F.* for *vivus fecit*, he made it in his lifetime, &c. Sepulchres were also raised for those whose bodies could not be found, or who were elsewhere buried; being empty, they were properly called Cenotaphs.

XII.—APOTHEOSIS was a political service, whereby some great person was, after death, entitled to enrolment among the gods, and to all the adoration paid to gods. This honour was conferred by a decree of

the senate, and confirmed by the ceremony which followed.

1. So soon as the funeral obsequies of the person whose consecration was designed, had been performed, a waxen image, bearing exact resemblance to him, was laid in some public place or porch, and for seven days a show of mourning was manifested among the people. The higher orders of both sexes attended round his couch, and the physicians approached from time to time to report that he was gradually getting worse, until the seventh day, when they declared him dead.

2. After this ridiculous farce had been performed, the image was carried by patrician and equestrian youths, attended by a gorgeous procession, similar in many respects to that of a triumph, along the Via Sacra, to the Forum or other public place, where a panegyric was pronounced, usually by the successor of the deceased in office. When the panegyric was over, the pomp advanced to the place where a magnificent funeral pile had been previously erected.

3. The pile was constructed in form of a pavilion, four or five stories high, each gradually diminishing towards the top. The inside was composed of various combustibles; but the outside of each story was made like a portico supported by pillars, and superbly *decorated with* gold, ivory, and paintings.

4. On this pile the waxen images were laid. A profusion of spices and perfumes were thrown upon the mass, and the whole was ignited by the torches of the principal persons present. When it was perceived that the pile was properly enkindled, an eagle was let fly from the top, if it were the consecration of an Emperor; or a peacock, if it were that of an Empress, and the bird, as it ascended in the air, glad to regain its freedom and escape from the smoke of the pyre, was foolishly supposed to carry the soul of the consecrated person up to heaven.

B.C.

476 Roman citizens numbered at 103,000.
471 Law for election of Magistrates in the Comitia.
462 The Terentian law proposed at Rome.
457 Dictatorship of Cincinnatus—Ludi Sæculares instituted.
453 Number of Tribunes increased to ten.
451 Decemviri created.
449 Death of Virginia—The Decemviri abolished.
445 Patricians and Plebeians allowed to marry—Military Tribunes.
442 The Censorship instituted.
406 Siege of Veii undertaken.
391 Marcus Camillus Dictator at Rome—Rome sacked by the Gauls—The Gauls defeated by Camillus.
362 Curtius leaps into a gulf in the Forum.
325 Papirius Cursor triumphs over the Samnites.
286 The Hortensian law.
280 Invasion of Pyrrhus, King of Epirus.
274 Pyrrhus defeated—Evacuates Italy.
272 The Samnites subdued by the Romans.
266 Silver money coined at Rome.
265 Roman citizens numbered at 292,200.
264 The First Punic War begins.
260 The Carthaginian fleet defeated.
255 Regulus taken prisoner by the Carthaginians.
252 Embassy of Regulus—His Death.
241 The First Punic War ends.
234 The Temple of Janus closed for the first time since the death of Numa Pompilius.
228 Hamilcar killed.
225 Second Invasion of the Gauls—They are signally defeated by Marcellus.
219 Saguntum attacked by Hannibal.
218 The second Punic War begins—Hannibal invades Italy—Battle of the Ticenus—Battle of the Trebia.
217 Battle of Lake Thrasymene—Triumphant advance of Hannibal—Fabius Maximus made Dictator.
216 Battle of Cannæ—Defeat of the Romans.
214 Auxiliary War against Philip of Macedon commenced.
212 Marcellus takes Syracuse.
211 Capua surrenders to the Romans.
203 *Hannibal* recalled to Africa.
202 *Battle of Pavia*—End of the Second Punic War.

B.C.

197 Philip defeated by the Romans at Cynocephalæ.
183 Cato, the elder, Censor at Rome.
173 War between the Romans and Perseus—King of Macedon.
169 Terence's comedies performed at Rome.
168 Perseus defeated by Paulus Æmilius, and brought to Rome a prisoner—Macedon becomes a Roman province.
164 The Roman city was numbered at 327,032.
149 Commencement of the Third Punic War.
147 The Achæans defeated by Metellus—Corinth taken by Mummius—Carthage destroyed by the Romans.
132 The sedition of Gracchus—Tiberius Gracchus put to death—Pergamus becomes a Roman province.
121 Murder of Caius Gracchus.
113 The Cimbri and Teutones expelled from Italy by the Consul Carbo.
111 Commencement of the Jugurthine War.
108 Jugurtha defeated by Marius.
103 Jugurtha starved to death at Rome.
102 The Cimbri and Teutones defeated by Marius.
91 The War of the Allies against the Romans.
90 Victories of Sylla over the Marsi, Samnites, &c.
89 Commencement of the Mithridatic War.
88 Civil war between Marius and Sylla.
86 Cruelties and death of Marius.
82 Sylla created perpetual Dictator—His cruel proscription.
80 First campaign of Julius Cæsar.
79 Cicero's first Oration.
78 Sylla's abdication and death.
73 Insurrection of slaves at Rome.
70 Crassus and Pompey chosen consuls.
63 Victorious career of Pompey—He takes Jerusalem, &c.
62 Catiline's Conspiracy at Rome detected.
61 Pompey enters Rome in triumph.
59 The first Triumvirate—Cæsar, Pompey, and Crassus.
57 Cæsar's victories in Gaul—He defeats Ariovistus—Cicero recalled from exile.
55 Cæsar's first landing in Britain.
54 Cæsar's second landing in Britain, and conquest of part of the country.
53 Death of Crassus.

B.C.

50 Civil war between Cæsar and Pompey.
49 Cæsar crosses the Rubicon, and marches to Rome.
48 Decisive battle of Pharsalia—Defeat of Pompey, who is slain in Egypt.
47 The Library at Alexandria, containing 400,000 volumes, is burnt.
46 Cato kills himself at Utica.
45 The calendar reformed by Julius Cæsar—The solar year substituted for the lunar.
44 Julius Cæsar murdered in the senate-house—Octavius Cæsar, grand-nephew of Julius, comes to Rome.
43 The second Triumvirate formed—Octavius, Mark Antony, and Lepidus—Proscription—Cicero murdered.
42 Battle of Philippi—Defeat of Brutus and Cassius.
33 Mauritania reduced to a Roman province.
32 War declared by Octavius against Antony.
31 Battle of Actium—End of the Roman Republic—Octavius declared Emperor of Rome.
30 Death of Marc Antony and Cleopatra—Alexandria taken.
27 The title Augustus bestowed on Octavius Cæsar.
23 Death of Marcellus.
17 Augustus revises the secular games.
10 The Temple of Janus closed for the second time.
5 Augustus orders a Census to be made of all the inhabitants of the Empire.

CHRONOLOGICAL TABLE

OF THE

PRINCIPAL EVENTS IN ROMAN HISTORY,

FROM THE BIRTH OF JESUS CHRIST TO THE EXTINCTION OF THE WESTERN EMPIRE.

A.D.	
4	Birth of Jesus Christ (four years before the commencement of the vulgar era).
9	The army of Varus defeated in Germany.
14	Death of Augustus Cæsar.
—	Tiberius Emperor of Rome.
19	Death of Germanicus.
26	Tiberius' retreat to Capreæ.
31	Sejanus disgraced and put to death.
33	Our Saviour crucified.
37	Caligula Emperor of Rome.
41	Claudius Emperor of Rome.
43	Expedition of Claudius into Britain.
47	The Ludi Sæculares performed at Rome.
48	Messalina put to death by Claudius, who marries Agrippina, the mother of Nero.
51	Caractacus, the British king, is carried prisoner to Rome.
54	Nero succeeds Claudius.
55	Britannicus poisoned by Nero.
59	Nero puts his mother Agrippina to death.
60	Suetonius Paulinus defeats the Britons.
61	The Britons, under Queen Boadicea, defeat the Romans.
64	The first Persecution of the Christians raised by Nero.
—	Rome set on fire by Nero.
68	Suicide of Nero—Galba Emperor of Rome.
69	Otho Emperor of Rome: his defeat and death.
—	Vitellius Emperor of Rome: his death.

A.D.

70 Vespasian Emperor of Rome.
— Jerusalem taken and destroyed by Titus.
78 A great pestilence at Rome, 10,000 dying in one day.
79 Titus Emperor of Rome.
— Herculaneum and Pompeii destroyed by an irruption of Vesuvius.
81 Domitian Emperor of Rome.
88 The Dacian War.
95 Persecution of the Christians at Rome, and in the provinces.
— Domitian assassinated.
96 Nerva Emperor of Rome.
98 Trajan Emperor of Rome.
107 Trajan's victorious campaigns.
118 Adrian Emperor of Rome.
— Persecution of the Christians renewed by Adrian.
120 Adrian's wall built across the island of Britain.
131 Adrian visits Egypt and Syria.
132 Adrian publishes his code of laws.
137 Adrian rebuilds Jerusalem, by the name of Ælia Capitolina.
138 Antoninus Pius Emperor of Rome.
161 Marcus Aurelius Antoninus, and Lucius Verus, Emperors of Rome.
169 War with the Marcomanni.
171 Death of Verus. Marcus Aurelius sole Emperor.
180 Commodus Emperor of Rome.
193 Pertinax Emperor of Rome—Didius Julianus purchases the Empire.
— Pescennius Niger declared Emperor in the East.
— Septimus Severus Emperor of Rome.
194 Niger defeated by Severus, and put to death.
196 Albinus proclaimed Emperor in Britain.
197 Albinus defeated by Severus; he kills himself.
208 Severus, with his sons Caracalla and Geta, in Britain.
211 Caracalla and Geta Emperors of Rome.
212 Caracalla murders Geta.
217 Caracalla put to death.
217 Macrinus Emperor of Rome.
218 Heliogabalus Emperor of Rome.
222 Alexander Severus Emperor of Rome.
— *A tribute* paid by the Romans to the Goths.
226 *The Persians* totally defeated by Alexander Severus.

A.D.

235 Maximinus assassinates Alexander Severus, and is proclaimed Emperor of Rome.
237 Maximinus defeats the Dacians and Sarmatians.
238 Maximus and Balbinus Emperors of Rome.
— Gordian Emperor of Rome.
244 Philip the Arabian Emperor of Rome.
248 The Secular Games celebrated at Rome—Pompey's Theatre burnt.
249 Decius Emperor of Rome.
251 Decius slain—Gallus Emperor of Rome.
254 Valerianus Emperor of Rome.
260 Gallienus Emperor of Rome.
268 Claudius II. Emperor of Rome.
270 Aurelian Emperor of Rome.
271 The Alemanni and Marcomanni ravage the Empire.
273 Zenobia, Queen of Palmyra, defeated by Aurelian at Edessa.
275 Tacitus Emperor of Rome.
276 Florianus Emperor of Rome.
277 Probus Emperor of Rome.
282 Carus, Emperor of Rome, defeats the Quadi and Sarmatians.
— Carinus and Numerianus Emperors of Rome.
284 Diocletian Emperor of Rome.
286 The Empire attacked by the Northern Nations.
292 Partition of the Empire by Diocletian between two Emperors and two Cæsars.
295 Alexandria in Egypt taken by Diocletian.
304 Galerius and Constantius Emperors of Rome.
305 Maximinus Emperor of Rome.
306 Constantine the Great Emperor of Rome.
325 Constantine abolishes the combats of gladiators.
— Constantine assembles the first General Council of Nice, where the doctrines of Arius are condemned.
329 Constantine removes the seat of empire to Constantinople.
337 Death of Constantine—The Empire divided among his three sons.
— Constantine II., Constans, and Constantius, Emperors of Rome.
361 Julian Emperor of Rome—abjures Christianity, and is elected Pontifex Maximus.
— Julian attempts fruitlessly to rebuild the Temple of Jerusalem.

A.D.

363 Jovian Emperor of Rome.
364 Valentinian Emperor of the West—Valens Emperor of the East.
367 Gratian Emperor of the West.
375 Valentinian II. Emperor of the West.
378 The Goths advance to the gates of Constantinople—Death of Valens.
379 Theodosius the Great Emperor of the East.
392 Theodosius Emperor of the West and East.
395 Arcadius Emperor of the East, and Honorius of the West—Final separation of the Eastern and Western empires.
400 Alaric the Goth ravages Italy.
403 Stilicho, general of Honorius, defeats Alaric near Pollentia.
408 Theodosius II. Emperor of the East.
410 Rome sacked and burnt by Alaric—Death of Alaric.
424 Valentinian III. Emperor of the West.
426 The Romans withdraw finally from Britain.
428 Ætius, Roman general, defeats the Franks and Goths.
435 The Theodosian code published.
439 Genseric the Vandal invades and plunders Italy.
448 The Romans engage to pay a heavy tribute of gold to Attila.
450 Marcian Emperor of the East.
455 Petronius Maximus Emperor of the West.
— Avitus Emperor of the West.
— Rome taken and plundered by Genseric the Vandal.
457 Leo the Great Emperor of the East.
— Majorianus Emperor of the West.
461 Severus Emperor of the West, raised by Ricimer.
467 Anthemius Emperor of the West.
472 Olybius Emperor of the West.
473 Glycerius Emperor of the West, degraded and stripped by
474 Julius Nepos Emperor of the West.
— Zeno Emperor of the East.
475 Augustulus Romulus Emperor of the West, raised by his father Orestes, general to Nepos.
476 Orestes put to death by Odoacer, King of the Heruli.
— Rome taken by Odoacer, now King of Italy.
— *Extinction of the Western Empire* of the Romans, *507* years from the battle of Actium, and 1,224 *from* the building of Rome.

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